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Vol. XCIX, No. 5 November, 1938

The Ecclesiastical Review

Monthly Publication for the Clergy Cum Approbatione Superiorum

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PUBLISHED BY BOARD OF TRUSTEES
OF THE
AMERICAN ECCLESIASTICAL REVIEW
FOR
THE CATHOLIC UNIVERSITY OF AMERICA

1722 Arch Street
PHILADELPHIA

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Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional
Agents { Great Britain: Burns, Oates & Washbourne, Ltd., 43 Newgate St., London, E. C. 1, England
Ireland: Veritas Company, Ltd., 7 & 8 Lower Abbey St., Dublin
Australia: W. P. Linehan, 244 Elizabeth Street, Melbourne, C. 1.
Entered, 2 July, 1904, as Second Class Matter, Post Office at Lancaster, Pa., under Act of 3 March, 1879
5 March, 1930, under Act of 28 February, 1925. Published at 113 E. Chestnut Street, Lancaster, Pa.

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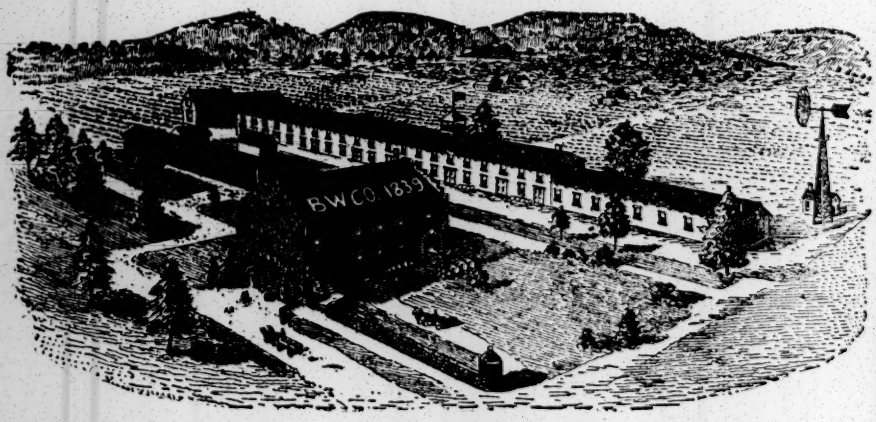

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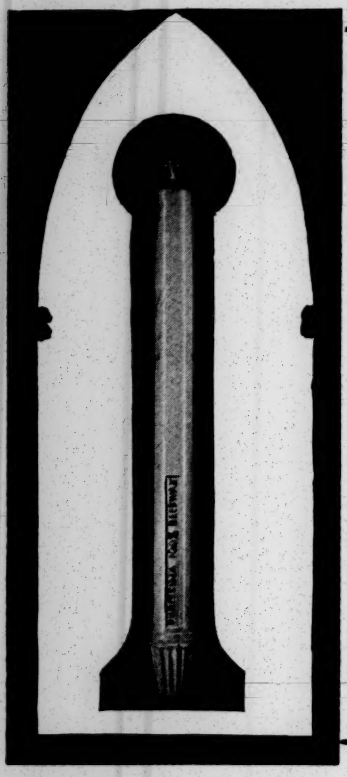

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THE ECCLESIASTICAL REVIEW

TENTH SERIES.—VOL. IX.—(XCIX).—NOVEMBER, 1938.—No. 5.

CONFESSOR AND ALIENIST.

WHEN HEARING CONFESSION, a priest may often have reasons for asking himself whether he is dealing with an insane or, at least, an abnormal personality. Because of this, it may be worth while to consider the relations existing between the confessional and the office of a psychiatrist. But there is another reason. It has been repeatedly stated that the psychiatrist fills to-day the place held in earlier times by the confessor. This statement is usually made by psychiatrists or by people who feel the need of something like confession, but who, being outside the Church, have not the opportunity. A superficial observer might feel that there is a rather striking similarity, though in fact there is none, or only a very accidental one.

The whole situation in which the penitent finds himself differs essentially from that of a patient seeking the advice of a psychiatrist. Even disregarding the mental side, there are still enormous differences. Confession has, as a sacrament, not only a supernatural effect, but a definite psychological influence also. The knowledge that one's sins are forgiven is a very strong psychological factor. A remorseful and guilty conscience is not a healthy state of mind. The alleviation resulting from speaking out one's mind and unburdening oneself of certain things may be the same, whether these things are told in the confessional or in the office of an alienist. The latter, however, cannot create the mental situation resulting from the sense of having been forgiven.

Besides, the things a person tells his confessor are not the same that one tells the alienist. In confession the penitent accuses

himself of deeds which he feels or fears have been sinful, and the confessor expects to hear of sins only. The alienist or medical psychologist is told not of guilt and sin, but of symptoms which trouble the patient and cause suffering. The penitent knows that his actions and motives were wrong, and he knows that he should and could have behaved differently. The patient does not know of motives, because the things he is suffering from appear to him as independent of his own personality. He would like very much to get rid of them, but he cannot help feeling and acting as he does. The confessor must judge of the penitent's conscious actions, basing his opinion on what the penitent knows of himself, whereas the psychologist has to find out about the reasons conditioning the patient's behavior, and these reasons are generally unknown to the patient, though it would be well not to rush to the conclusion that they are all "unconscious."

Mental treatment can never replace confession, not only because no psychologist can pronounce the solemn *Ego te absolvo*, but also because they are not at all alike. For the priest and the physician the categories under which the facts occur are different. The physician is not concerned with the sins in his patients, and the priest has nothing to do with the diseases of his penitents. There are, however, border cases for which, if they are to be treated aright, the priest ought to understand something of symptoms and the psychiatrist something of sins. Certain phenomena may belong to a peculiar development of the inner life which, though it is not "normal," is far from being pathological. Certain phenomena may look like average facts of religious life and nevertheless belong in fact to psychiatry.

The psychiatrist may make grave mistakes, and he may even do great harm, by ignoring certain fundamental facts of religious psychology. He may endanger, even destroy, faith in a patient by inculcating ideas contrary to religion and by assuring his patient that sin is a vain idea belonging to obsolete superstitions. But the priest also may make mistakes of great consequence. He may take for sins thoughts and acts which in reality are symptoms of a mental disturbance, and thereby may strengthen certain pathological states which need treatment and which may become very much worse if they are not treated in

time. But he may, on the other hand, take as pathological some unusual state of religious life. It is difficult, for example, to distinguish some cases of slight depression from what is called desolation, aridity, or, in the language of Saint John of the Cross, "night." For this reason the priest ought to know a little about the essentials of medical psychology or psychopathology.

There are, however, still other reasons why the priest ought to be acquainted with psychopathology. It is not enough that he be able to make a correct diagnosis, that is, ascertain whether he has to deal with a normal or an abnormal mind. He will not be able to make a strictly medical diagnosis, but it would be a real help if he were able to distinguish the really abnormal cases from the normal. He could advise the first to see a psychiatrist, when such a one may be had and if he is reliable.

Reliability in this case does not apply only to the scientific training of the alienist. There are many alienists who are absolutely reliable so far as their knowledge and training go, but who nevertheless cannot and ought not to be entrusted with the care of Catholic patients, because they have neither the right understanding of the peculiar problems arising in a religious mind, nor the necessary reverence for an individual's personal faith. The symptoms occurring to the priest in the confessional are, for the most part, connected with religious life; the sufferer will tell the same things also to the psychiatrist and he expects to meet understanding. A psychiatrist incapable of really understanding these things will either not be in a position to help, because the patient feels that he is misunderstood or even refuses to undergo treatment by a man whose mental attitude is so different from his own, or the psychiatrist will make a wrong impression and eventually endanger the patient's religious belief. The first is not desirable, because the patient does not profit; the second is even less desirable, because the result is serious harm. Alienists who are reliable in this sense are very rare.

It is a fact, though somewhat hard to explain, that medical psychology apparently does not appeal to the Catholic student of medicine. This deplorable state of things is partly the result of the quite un-Christian and, truth to say, unphilosophical attitude of most of the current systems of psychopathology.

This very fact should act as a stimulant and incite Catholic physicians to build up a system of psychopathology in accordance with Christian faith and Christian philosophy. For the present, however, there is a definite lack of Catholic psychiatrists. The priest will feel, accordingly, that it might be well to let a person afflicted with some mental trouble go on as before, rather than have him treated, or mistreated, by an unbelieving alienist.

It seems advisable to add here that the foregoing discussion is not tantamount to saying that a patient suffering from mental disturbance ought to be treated and can be treated only by an alienist holding the same religious convictions. Even an unbelieving psychiatrist may well have sufficient reverence and understanding to respect the religious convictions of his patients or adjust himself to them. This may be so, but it is far from being the rule. The Catholic alienist, on the other hand, is quite capable of dealing with a person of another faith or with one having no faith at all. He who is in possession of the full truth easily understands a person who has grasped only a part of the truth. People outside the Church generally believe that the Catholic mind is incapable of realizing certain truths and that it is forbidden to pursue inquiries beyond certain restricted limits. The Catholic of course knows that it is precisely his freedom and his will to go on inquiring which distinguishes him from the unbeliever. There is no truth which has no place within the teachings of Catholicism and within Catholic philosophy.

It is never difficult to understand ideas that comprise but a part of one's own. It is very easy for a physicist of to-day to understand the reasonings of Descartes or of Newton; but it would be beyond these minds, geniuses though they were, to understand the teachings of modern physics. A non-Catholic may be quite unable to understand the peculiar position and the problems of a Catholic, but a Catholic finds no difficulty in understanding someone belonging to another faith or even a free-thinker.

Nevertheless Catholic psychiatrists are, as has been remarked before, the exception. The priest who suspects his penitent of being afflicted with some mental disorder may be unable to find an alienist to whom he can entrust his penitent. But he

will want, of course, to be of some help; he will be aware of the often severe sufferings caused by mental disturbances. He will accordingly try to alleviate somehow these sufferings, and for this he has again to know a little of psychopathology, so much, at least, that he may feel sure of not causing harm.

A priest who is sure that the penitent is in need of medical or rather psychiatrical care will, if he knows of a reliable alienist, tell the penitent to see him. But it is not certain at all that the penitent will do so. People suffering from certain kinds of mental disturbances are reluctant to seek help from a physician. They do not believe that they are afflicted pathologically, nor do they believe that a physician will be able to help them. They think it is a waste of time and of money to consult a psychiatrist. But even if they believe they are ill, they still are very much disinclined to see an alienist. They know, though sometimes only in a dim manner, that the situation in the office of the physician is quite other than the one in the confessional. They foresee somehow that they will have to tell things of which they do not want to speak or even to think. They are not clearly aware of this reason for their reluctance, though it is probably the strongest of all. This attitude is characteristic of the kind of mental trouble which medical psychology comprises under the head of neurosis.

Neurotics give rise to the most difficult problems occurring in the confessional. Most cases of real mental disease, at least those in a somewhat advanced stage, are averse to letting even the layman see that he is confronted with something quite abnormal. The stories which a schizophrenic relates of visions and inspirations, of voices talking to him and of the Blessed Virgin appearing to him, are easily recognized as emanations of an unbalanced mind. The self-accusations of the melancholic are too exaggerated to delude even a person totally ignorant of psychiatry. Frequent though insanity is, it is nevertheless a rare occurrence in the confessional. But neurosis is so widespread —it has been called, not unjustly, a pandemia—and so common among all kinds and classes of people that the priest comes across it nearly every day. Neurosis may get hold of people in every station of life. In religious persons the neurosis very often assumes a religious symptomatology. To understand

neurosis and to be able to detect it seems to be of primary importance for priests.

Let it be understood that neurosis, notwithstanding its name (which refers to nerves) has nothing to do with the nervous system as an anatomical and physiological unit. There is no such thing as " weak nerves ". Conditions of the body, such as exhaustion or a weak constitution, may supply good soil for the development of a neurotic state, but they are never its real cause. Neurosis depends exclusively on mental factors. Even neurotic symptoms which are localized in some organ of the body —such as heart neurosis, neurotic troubles of the stomach or the intestines—are essentially of mental origin. This statement is not accepted by many psychiatrists, but their refusal to accept it is based not so much on facts disproving the thesis of neurosis originating in the mind, but rather because their philosophy does not take account of non-material causes.

The neurotic, however, has no clear consciousness of the reasons of the symptoms which torture him. The only thing he knows is that he suffers. But there is, nevertheless, in the neurotic's mind a dim idea of what is really the matter with him. He has a suspicion that his symptoms are not in the same manner independent of his personality as, for instance, an organic trouble of the lungs or the kidneys. He feels, in certain moments, that the getting rid of his symptoms is a task for himself. Neurotic symptoms are not added to personality *ab extrinseco,* as are those of a bodily disease; they are, in fact, less symptoms than expressions of certain basic attitudes.

The odd ambiguity of the neurotic personality is responsible for the characteristic idea that others have of such a person. It is usually said of a " nervous " person that he could behave in a normal manner, that he could be less " nervous," need not give way to his temperament, might be able to exercise greater self-control and not indulge in his crazy ideas and habits—if he wanted to. This is true and wrong at the same time. It is true in a deeper sense, since there is behind all the neurotic behavior a sound person who is quite capable of normal behavior, but it is wrong to impute to the neurotic the power of changing at will. The trouble is precisely that he cannot will what he himself wants to do. Tell a person suffering from, for example, a compulsory neurosis, that he must not pay attention

to his thoughts or impulses and he will answer: " I know I ought to ignore these things. I realize they are quite nonsensical. And I really wish I could forget them; but that is just the trouble with me—I can't do it." The answer will be the same when we tell a patient suffering from some quite unfounded and silly attacks of fear (phobia) to disregard his anxieties. Though such a person possesses all the faculties necessary for normal behavior—if he did not have them, no mental treatment ever could call them forth—it is as if he had forgotten how to make use of them. He is like a man groping about in a dark room; he knows that there must be a switch by which to turn on the light, but he has forgotten where it is.

Neurosis is not so much a disease as it is a peculiar way of living dictated by equally peculiar attitudes against reality. There is, however, but one attitude possible, namely, to recognize the laws governing reality and man too, since he is part of reality. An attitude which refuses to acknowledge reality as it is, and which is unwilling to submit to the laws of reality, needs must lead to a distorted view of the world and of the ego. Neurotics impress the observer generally as being insincere, exaggerated, wearing a masque, playing a rôle, behaving in a manner not really their own. There is a certain artificiality in all their actions and all their words. This is felt by an unsophisticated observer and explains the statement mentioned above. An outsider who is not acquainted with the true nature of neurosis is definitely shocked by the egotism and self-centredness of many of these people. Self-centredness is a basic feature in neurosis; it is never missing, though it may be so cleverly veiled and so deeply hidden that it needs a trained and experienced observer to detect it.

The diagnosis is easy enough in some types of neurotic troubles and rather difficult in others. But diagnosis of it is not enough. The neurotic does not feel consoled by being told that his troubles are " only " nervousness. Whatever their causes may be, he suffers from his troubles and wants to be delivered of them. Moreover, he is not as a rule disposed to accept the diagnosis; for either he believes himself to be afflicted with some obscure disease, or he is sure of not being abnormal at all, but of being a sinner or the innocent victim of circumstances. There is, furthermore, the problem of responsibility.

How far does a neurotic disturbance diminish or even impede one's free will?

Often it is difficult to distinguish neurotic habits from plain lack of self-control. Many people who are just wanting in self-discipline, who are given to temperamental outbursts, fits of anger, impatience and even cruelty, believe themselves fully exonerated when they plead " nervousness " as an excuse. " Nervousness " is very often used as a euphemism for bad manners and coarseness and cruelty.

Since neurosis is a peculiar kind of behavior and springs from the most basic attitudes, it cannot be ascertained otherwise than by a careful study of the whole personality. The confessor, however, is seldom able to get a true idea of his penitent's personality, because he knows only the things the penitent is willing to tell; the rest of the life of the penitent remains mostly in the dark. The priest knows little of the penitent's usual behavior at home, in the office, in society, and elsewhere. In small parishes it is different, because the priest gets more intimately acquainted with his flock. This opportunity is missing in larger communities. Meeting the penitent outside of the confessional supplies a better opportunity of studying him. In the confessional the inflexions of the voice which may convey a definite idea of some hidden back-thought are little considered; nor can the priest observe the expression of the penitent's face and his general posture. These often betray many things. One may come quickly to suspect the neurotic element in a person, but it takes time to make sure whether the suspicion is justified or not. There are no unequivocal signs of this kind of character. A feature that is very common in neurosis may have different significations in different patients. There is no " dictionary of symptoms " in this science.

Diagnosis, then, is far from easy. But even after one has become sure of having to deal with a neurotic person, the difficulties are not ended. There is the serious question of responsibility. Some psychologists say that a neurotic is such throughout his whole personality, that there is no action and no side of his behavior but is tainted with neurosis; that in so far as neurosis lessens responsibility at all, it influences one's whole conduct, and that there is accordingly no action for which the neurotic may be made fully responsible. But it is doubtful

whether this statement is correct or not. In some cases of true mental disease there may be some actions which are not impaired by the psychosis. A man suffering from persecutional ideas may commit a theft which has nothing to do with his ideas of being the victim of a secret plot, and he may be fully responsible for a particular crime. It is difficult to prove this, and civil courts therefore act on the presumption that an insane person is insane in all his acts. But the moralist will have to consider the possibility of the coëxistence of responsible and irresponsible actions. This possibility is doubtless greater in cases of neurosis, where there is not the slighest reason for suspecting an abnormality of the brain. Everything depends on a careful analysis of the individual case.

Sometimes the alleged inability to resist certain impulses is not a fact, but an illusion resulting from a definite prejudice. This prejudice is shared also by many normal people. It is generally believed that abnormal impulses are irresistible, because of their abnormality. This is a great mistake. A normal person is, for instance, expected to withstand sexual temptation. A person afflicted with some sexual perversion feels excused for giving way to his impulses, on the ground that they are abnormal and " therefore " irresistible. But there is no reason whatever why, for instance, a homosexual impulse should be more difficult to resist than one of normal sexuality. Homosexuality, like the rest of the perversions, is best considered as a kind of neurotic disturbance; but the statement that resistance is possible would be true also if there were some constitutional factor in perversion. The idea of immoral behavior being excusable because it springs from some abnormality, has to be abandoned. Abnormality may indeed lessen responsibility or even destroy it, but whether it does or not, has to be found out by examining each case on its own merits.

Freedom suffers generally in neurosis because the true motives prompting an action are hidden to the individual's consciousness. He does not know what he is really after. Sometimes the sufferings caused by not giving way to certain impulses is so great that it will amount to complete blocking of one's freedom.

Neurosis, though it is essentially the same in all its various manifestations, takes on very different aspects. They are de-

scribed in psychopathology as, for instance, neurasthenia, phobic states, hysteria, compulsory neurosis, hypochondria, and the rest. There is, however, one neurotic state which has a special relation to religious life and to the confessional, and which for this reason deserves comment here. I refer to scrupulosity.

In a certain little treatise on scrupulosity it is said that this trouble seems to be more common in America than elsewhere. If this is so, it must be very common indeed, seeing that it is found frequently in every country and has been known at all times. Jean Charlier Gerson, once Chancellor of the Sorbonne at Paris (died 1329), gives a complete description of it in his treatise *De pusillanimitate*. There is another treatise on the subject by St. Alphonsus of Liguori. The one was a Frenchman of the fourteenth century, the other an Italian, who lived more than four centuries later. Scrupulosity is indeed but too well known to confessors all over the world. It is no less familiar to the medical psychologist, since it is nothing else than a peculiar kind of compulsory neurosis. Like every compulsory neurosis, it is very tenacious and hard to control. But many cases of it yield to treatment and a complete cure results.

It is hardly necessary to describe scrupulosity. It may be well, however, to quote here the words by which a famous author and experienced spiritual director describes it. Father Faber devoted a whole chapter of his work, *Growth in Holiness*, to it, and gives a clear picture of this trouble. What Faber says is absolutely in concordance with the facts which the newer psychology has revealed. He writes: " A scrupulous man teases God, irritates his neighbor, torments himself, and oppresses his director. Scruples are not sins, but they are so full of wrong dispositions that they can become sins at a moment's notice, besides being sources of many sins under the pretext of good. It is unfortunate that scrupulous persons are always spoken of with great compassion . . . hence they elevate their scruples to an interior trial of the soul." Scruples, according to Faber, may be from God, or they may come from the devil; but " the greatest fountain of these dishonorable unworthinesses is in ourselves." Scrupulosity has five intrinsic reasons, originating in the soul: want of discernment in temptations, hidden pride which takes the shape of self-opinionatedness, excessive fear of God's justice and distrust of His mercy, inordinate anxiety to

avoid even the appearance of sin and the desire to have full certainty that such and such actions are no sins, indiscreet austerity. Of these five reasons pride is not only the most important, but is also the root of the other four. " It is always self-love which is beneath the veil . . . it is self, our own outward reputation or our own inward satisfaction which we are seeking under the false pretence of God's glory . . . there is no search after God in scruples."

Hidden pride, pursuit of ends related to the ego, constant intention of the will on self, and therefore utter lack of self-abandonment joined to an excessive feeling of importance characterize the state of mind peculiar to the scrupulous. In these they show features of character common to all kinds of compulsory neurosis. Scrupulosity has nothing to do, as Faber points out, with supernatural life. It belongs in fact much more to the domain of the medical psychologist than to that of the priest. But the scrupulous person knows how to invest his undesirable and indeed basically wrong habits with a seemingly great religious importance; he is apparently very anxious about his soul. So he is indeed, but in quite a mistaken way. He wants his soul to be resplendently white—not that God may be glorified in this soul, but for his own sake; he is brimful of an unpleasant kind of spiritual ambition and unwholesome vanity. Some remarks which are worthy of consideration may be found in the first chapters of the treatise on " night " by Saint John of the Cross. The scrupulous person is anxious to avoid even the slighest semblance of sin, not because he fears to offend God—though he may say so—but because his unruly vanity finds it intolerable. He is a soul hypochondriac.

Many ways for dealing with this " pest," as Faber calls him or her, are recommended. In some cases these have been effective, and in others quite useless. A scrupulous person who gives up his detestable habit in consequence of measures taken by his confessor is not really healed by this treatment; he uses the treatment as a pretext for giving up a habit which for some reason or other has ceased to suit his personality and his aims. One observes sometimes a compulsory neurosis of another type disappears after a hydrotherapeutic treatment; cold water has no influence whatever on the inner attitudes of a person, but

he needs some plausible pretext, before others and before his own conscience, to get rid of his symptoms.

Among the procedures recommended in dealing with scrupulous persons is one which ought to be discarded, or at least used with the utmost discretion. I mean the enjoining of obedience. This measure either produces no noticeable effect, because the penitent finds it impossible to do as he is told; or it is used by the penitent to enslave his confessor, since he will not do anything without having first been commanded to do it.

Serious cases of scrupulosity cannot be healed otherwise than by a thorough mental treatment. To undertake such a treatment is not for the priest; he has neither the time, nor the training, nor the opportunity for it. Many questions which are taken as quite natural when asked by a physician would be probably resented very much if put by a priest, unless the penitent agreed to be treated—in the medical sense of the term—by his confessor. A scrupulous person is very difficult to deal with. Tell him to come to confession only twice a month and he feels that he has to go the very next morning. Refuse to hear his confession, and he will either go on pestering you, or he will seek another priest. A scrupulous person may come to adopting a different confessor for every day of the week.

The best thing to do with a scrupulous person is to turn him over to a competent alienist. The difficulties of this procedure have been mentioned already. One can hardly hope to cure such a person of his habit merely by hearing his confession and by giving him counsel. He does not believe in being abnormal. The only abnormality he is ready to see is that he is gifted with a quite exceptionally sensitive conscience. The very opposite is the fact. If one only knew more of the life of these people, one would soon detect that they are excessively egotistical, that they are lacking in love of their neighbors and of God, that they are interested only in themselves, that they spend a lot of time studying their own conscience and none at all in considering their neglect of duty and the many imperfections of their moral life.

Scrupulosity is not the only case that calls for coöperation between priest and alienist. There are many other troubles which could be dealt with much better if this coöperation were established. But it is still better—and it seems necessary to

emphasize this point—that a person suffering from neurosis should remain in the state in which you find him, even though he may be a nuisance to his confessor and his family and himself, than that he should fall victim to mental treatment based on an utterly non-Catholic philosophy. Psychotherapy as such is of course perfectly compatible with Christian philosophy. Given a true philosophical basis, psychotherapy can only gain in truth and efficiency. There is no reason why this branch of practical psychology should beget distrust. But there are strong reasons for being suspicious of certain schools of medical psychology, even though they may have won applause on many sides. This is particularly true of Freudian psychoanalysis. This name should be used only for this one school, so as to distinguish it clearly from all other kinds of medical psychology. Freudian psychoanalysis is basically materialistic in its theory and frankly hedonistic in its ethics. Nothing can be more contradictory of Christian mentality. The school of Freud considers in fact every kind of religion as not only an obsolete attitude, but as a peculiar kind of neurosis. A psychoanalist is certain to destroy religious attitudes in his patients, even though he may try to respect them. His philosophy, the general mentality of his school, compels him, unconsciously and involuntarily, to attack religious belief.

Much could be said about the influence of certain pathological states on our religious life. But a discussion of this matter would amount to a complete treatise on "pastoral psychiatry," a field as yet too much neglected, notwithstanding its enormous importance. There is little evidence at present of the greater development on the side of the priest as well as on the side of the alienist. They were, not so long ago, adversaries, the alienists for the most part following a purely materialistic philosophy. But times have changed and are manifestly still changing. There is reason to hope that coöperation may be established, both in theory and in practice, between priest and alienist. There are problems enough in this field to give work to several generations of both.

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LIBERTY vs. SECURITY.

THE VITAL QUESTION before the people at the present time is this: Do we want liberty or do we want security? Or, rather, since we can have some of both, I shall rephrase that question: Do we want to give up more of our liberty to obtain greater security, or do we want liberty at any price?

At first sound, liberty is more appealing. It is a sure-fire word even in the mouth of " paytrioteers " and politicians. It has spiced glamorous and immortal utterances influencing the life of nations, while no one has ever aroused deep emotion in his listeners by shouting: " Give me security or give me death." No Marseillaise has been written under the inspiration of the ideal of security. The statue at the entrance of New York's harbor holds aloft the torch of freedom and not the horn of plenty, though probably many immigrants have mistaken that symbol.

Still, in our somewhat materialistic days, a good deal is being said in praise of security; the New Deal has hitched its chariot to the far-away star of security. Not that the well-being of the people was completely ignored in the past or declared of no concern of the social organism. The emphasis, however, was on something else. It is noticeable, for instance, that in the preamble to the Constitution that social charter is said to be established to " promote " the general welfare, which means " to encourage " or " to foster," while a specific duty is placed upon the government of the United States " to secure " the blessings of liberty to its citizens.

We may state further that even in the past every act of the Government—in whatever field—may be said to have been designed " to promote the general welfare." But it is only in recent times that each and every individual citizen has been considered as the proper object of the Government's care. Not very long ago was sounded the political battle-cry about " a full dinner pail; " growing much more ambitious we afterward proclaimed the theory of " two cars in every garage ". (Presumably a double garage.) It remained for President Roosevelt to formulate the theory of universal security (and abundance) in the following words: " I conceive the first duty of Government is to protect the economic welfare of all the people in all sections and in all groups." But others think differently;

Professor Hutchins, President of Chicago University, said in a recent speech: " The principal object of the State is to promote good morals and intellectual habits in the population." For the founding Fathers the primary purpose of the government they established was something else. I may quote ex-President Hoover in his Franklin Institute speech (May 1938): " The building and preservation of liberty were to Ben Franklin the high purpose of America . . . (The Fathers) . . . were fired with the determination to secure the independence of the nation and to sink deeply the very foundations of personal liberty."

As to what the Fathers actually intended, that is an historical question. In the abstract it seems to be controverted which should be the primary purpose of government and especially of the United States Government. From a religious standpoint the thought expressed by Professor Hutchins is naturally more acceptable, conceding, of course, that other objects of government should not be disregarded. We would also agree with the Fathers that the State may " promote " the general welfare but can hardly be expected to establish it and may guarantee the citizen's right to the pursuit of happiness but not the right to reach that goal.

Were the State able to assure the material welfare of all its citizens, certainly no one would complain, provided that the spiritual values in social and individual life were not sacrificed in the process. We may also add that, while well-being or security consists mainly of material things, it does not follow that a government striving toward this goal would have to be considered therefore as material-minded. The effort toward security may become a noble crusade in the name of social justice. Undertaken by an individual or by a group for their own selfish good it would be a shabby thing, but undertaken for the good of the people at large it assumes the spiritual dignity of a fight for an ideal. In fact, one may be inspired by an unselfish, chivalrous ideal even in promoting sanitation and modern plumbing.

People to-day think and speak more about security than about liberty, but that does not necessarily mean that they think more " of " the former than of the latter. I do not believe that Americans are fed up with liberty; rather, we take it for granted and we do not realize how it is melting away before

our eyes and how inevitable that process has become. It is a long time since we threw off the hated foreign domination. We never had domestic tyrants and our political liberty seems to rest on solid ground. In practice our political liberty is more apparent than real, but at least our bosses have always been careful to let us believe that we, the People, are the true rulers of the country. We could be, for that matter, if enough of us cared enough.

Anyway my point is that from now on we must choose either to preserve the old liberties to which as citizens we have become accustomed or to renounce some substantial part of them in order to achieve security. Liberty is antithetical to security, in the modern crowded, industrial world. The contrast—and the encroaching of security upon liberty—is not really a new thing: it is a process that has developed all along since the Constitution was put in force. It began before the horse-and-buggy days, it was gathering momentum even in the horse-and-saddlebags days.

The trouble with the subject at hand is that the word " liberty " is one of the vaguest in the dictionary. This was understood even before Stuart Chase popularized Semantics and showed that people do not know what they are talking about. I shall essay an analysis of the various spheres of social life in which liberty may—or may not—be the working principle. This outline will of necessity result in a rough and incomplete draft, but I trust it will serve to clarify matters. Nor do I follow an order of dignity or of importance, which in any case would be hard to establish. Rather I follow the way in which the various liberties would occur to the ordinary mind.

Political Liberty comes first. The history of all nations is filled with the struggles of the people to throw off the yoke of foreign domination and of domestic tyrants. Patriotism feeds on the glory gained by national heroes in achieving the country's independence, in obtaining liberal constitutions and in establishing the right of the citizens to rule themselves. When one speaks of liberty *tout court,* one means, usually, political liberty; its ultimate embodiment seems to be in the secret and universal suffrage. In the sphere of political liberty I may include the right to organize parties and the right of any citizen to any office.

Civil Liberty. I group under this title, perhaps arbitrarily, the absence of caste divisions, the absence of compulsory military service (but a recognition of the right to bear arms); equality before the law, freedom of public assembly and public speech, and freedom of the press.

Personal Liberty: freedom of movement through the country, right to choose one's domicile, right to live as one pleases. Freedom from police inquisitions and aggravations, inviolability of home, inviolability of personal communications (mail and telephone).

Intellectual Liberty: freedom of thought, of private speech, of education; religious freedom.

Economic Liberty: freedom to choose one's means of livelihood, to engage in any business one likes and to run it as one pleases; freedom of contract.

I realize that the distinctions I have ventured to delineate are not hard and fast. The various forms of liberty often overlap and some of them might be better included in another group than the one in which I have placed them. Certain liberties are so strictly connected that the distinction between them is a mere *distinctio rationis:* it exists only in the mind of the observer. On the other hand there are certain liberties inevitably coördinated in appearance (especially considering American experience) but disconnected in actual practice. A social order may exist which, while fundamentally libertarian, still denies certain liberties taken for granted by Americans: freedom from compulsory military service is one instance of this kind.

In so far as the common understanding of terms goes, I may take it for granted that my classification of the various forms of liberties is generally acceptable, with one important exception: some people take the last item in my analysis or " economic liberty" in the sense of "financial independence" or "security." This other meaning may be verbally justified, or justified anyway by usage, but strictly speaking it is wrong. Liberty indicates primarily a right to action and a right to choose. " Security " in only a condition upon which action and choice are not predicated, though in practice it does indeed influence action and choice. It may be called freedom only in the sense in which any positive condition implies freedom from its nega-

tive: thus health is freedom from sickness, and order is freedom from chaos.

This confusion of "security" with "economic liberty" is back of the phrase often repeated to-day: "Political liberty without economic liberty is worthless," which may mean either that, unless one is financially secure, there is little comfort in possessing political freedom, or that, when one is under economic duress, the exercise of political freedom is therefore obstructed and weakened. In a sense all liberties become to a large extent nugatory in practice for the citizen under financial duress. Poverty and uncertainty of income have a tendency to restrict the field of choice; it is no doubt a mockery of freedom to be free to select one's sleeping-place either on a park bench or under a bridge. On the other hand the slogan, fast becoming a battle-cry, "Political freedom is vain without economic freedom," involves a large fallacy both in principle and in fact. Supposing that social institutions allow, as they do in America, political liberty to every citizen, the exercise of it depends more on a man's character than on his economical circumstances. It is a matter of record, for instance, that in the national election of 1932 great pressure was brought to bear, in some cases, upon employees of large concerns to turn them Hoover-ward; many employees may have acquiesced in wearing a Hoover button to safeguard their job, but their ballot was found marked for Roosevelt.

I think that fallacious slogan has been introduced by the Distributists, perhaps by Hilaire Belloc. In a Distributist society —I quote from some recent writing of Belloc's—"property is restored to a number of families sufficient to give their tone to the whole State," thus eliminating the danger of the allegedly controlled vote of the wage-slaves. "Property," states Belloc, "is the guarantee of economic freedom [I would call it instead economic independence or self-sufficiency] and the only guarantee."

I suppose that, when speaking of property, the Distributists mean a kind of property which is revenue-producing because this alone would lead to financial self-sufficiency. Evidently the ownership of a home or a car, if one's job is insecure, would be more of a hindrance than a help. In a Distributist society there would be, presumably, more independent farmers, more

small businessmen, more shareholders in big business enterprises. It must be also further supposed that such farms and businesses would afford a steady and sufficient revenue.

There is no question that a large increase in the number of property-holders is desirable, but perhaps the assertion that property is the only guarantee of economic self-sufficiency (wrongly called economic freedom) and consequently of political liberty seems to me not quite sound logic. There may be conceivably economic self-sufficiency (security) even in a wage-earners' society, provided there is assurance of work at a fair living wage for all willing and able to work. I am in sympathy with the aims of the Distributists, but, from a realistic standpoint, I believe America will continue to be, in the main, a society of wage-earners—owners also of property to an increasing degree but of such property as furnishes enjoyment rather than revenue.

This has been a brief digression, occasioned by my desire to insist on the point that security—or financial self-sufficiency—is not to be confused with economic freedom; in fact that the two are sharply opposed to each other. For that matter this contrast exists in other fields besides that of economics, probably in all fields where liberty may be an issue, even in that of politics.

In our democratic social organization political liberty flowers into a form of parliamentarism, which has permitted the country to move forward, somehow or other, in spite of much jerking and much creaking of the machinery. We seem to have reached a point now where our parliamentarism reveals itself less and less capable of functioning in a satisfactory way. That it functions at all is due to our traditional organization of only two major political parties. Should we come to have more parties or should the two major ones split into various blocs (as they give indication of doing), then with our Houses divided and subdivided against themselves the country would be in a sorry plight. And if the multiple parties or blocs were to alternate frequently in power, the consequent changes in policies and in personnel through the wide reaches of government service would keep the country in a continuous turmoil and reduce political liberty to a practical absurdity. Even then we might prefer liberty to security, perhaps liberty would even

then be preferable; anyway we cannot have the two at the same time, and as the social problems become more complex the antagonism between liberty and security grows more apparent.

Whatever may happen in the future, political liberty, since the Fathers' time to the present, has increased rather than diminished. The people have claimed back to themselves certain rights surrendered through the Constitution; such as the practically direct election of the President, the direct election of Senators, the extension of suffrage to women. In other fields a process of restriction has been going on, the theory of security prevailing upon that of liberty.

I may indicate, as a general argument, the continuous expansion of the so-called " police power " on which most city ordinances are based: building codes, zoning, safety inspections. In most cases these are salutary and cheerfully accepted restrictions, even though they represent a limitation on the free action of the individual citizen. However, some specific instances in the sphere of those I have called civil, personal and intellectual liberties will be more eloquent. Thus, in the early days of the country the right to bear arms was considered a sacred prerogative of every citizen; it indicated the end of the distinction between the armed gentleman and the unarmed plebeian; it was the badge and the protection of liberty. That right has been curtailed to a considerable extent, by quibbling about exposed and concealed weapons, in order to give security to the citizens from the menace of armed malefactors. Whether the restriction has worked or not as it was intended to do, that is another story.

As to military service, it is not yet compulsory, in time of peace; perhaps we shall never adopt a permanent policy of conscription if the inducements offered and the moral pressure exerted to persuade young men to undertake military training of their own will shall prove sufficient to guarantee national security. We have established, however, and on a vast scale, compulsory civil training, or education. In itself liberty of education should include freedom to reject education, just as religious freedom includes freedom to reject any religion; but no serious objection has been raised against such compulsion, since the liberty to pursue ignorance has greater drawbacks. Yet, admitting the necessity of compulsory education—up to a

certain point, anyway—freedom of education could still be exerted in the choice of schools; but since the State offers gratuitous education and gives no help to independent establishments, the right of choice can be practised only at great financial sacrifice. It exists, in principle; but when a heavy price has to be paid for its exercise, that is not quite the best form of freedom.

On the teaching side I believe the State has the right to determine the fitness of the teachers it employs and the matters they shall teach; the " teachers' oath " seems to me perfectly justified. That is, in effect, a denial of liberty, but it is reasonable to require teachers, paid by the State and working with State-provided facilities, to forgo that liberty. The State cannot be expected to countenance the spread, by its officers, of doctrines it considers to be against its own welfare. Again, liberty must yield to security.

Americans have opposed most strenuously and most bitterly resented—we still do oppose and resent—any State interference with liberty in personal conduct and especially what I have called inquisition and aggravation on the part of the police. Sumptuary laws, never very robust, wither away quickly in the American climate. That was proved by our unfortunate adventure with Prohibition; unfortunate especially because it seems to indicate that, if there is a State law forbidding liquor, we must have our liquor just the same; and if there is no State law trying to keep it from us, we still insist on breaking a law —the moral law—about it. The dry years have not taught us moderation and the reconquest of our freedom to drink has released from their dungeons all the old devils and a few new ones; if there is no house cleaning in the liquor situation, the Prohibitionist movement, crushed but still squirming, may come back stronger than ever, staging its reëntrance in step with the general march of security against liberty.

We are, or claim that we are, a self-relying people and it is a cherished boast of each one of us: " I can take care of myself." The boast is often enough mere braggadocio, but it illustrates a national characteristic which has deeply influenced our social customs. We would never stand, we vow, for the police methods in vogue in many of the " old countries ". Almost anywhere in Europe, for instance, one has to travel with one's

identification papers in good order; something that amounts to a personal, official safe-conduct. One has to show such papers in such pacific circumstances as when engaging an hotel room and in fact whenever a gendarme may feel inclined to suspect one's harmlessness or civic good standing. But in this country we do not want the police to come down on us asking gruffly who we are and why and how do you prove it and what are you doing here anyway. We do not want to be catalogued and fingerprinted; we want to be able to say that our name is John Jones, if we feel like it. If we were born Markowitz and want to become Marks, or born Fabbri and want to style ourselves Smith, that is our own affair.

And so we prefer to get along with our twelve thousand murders every year—a large proportion unsolved—and with our kidnappings and bank robberies rather than strengthen the hand of the police through annoying regulations. Give us liberty and we shall take our chances with murderous death. Our deep-seated antagonism to regulations is apparent on the highways of the land strewn with the wrecks of cars whose drivers thought they were able to take care of themselves and to fool the police. There are indications, however, that the appalling price we are paying to carelessness and criminality is beginning to scare us and possibly before long a tightening of police regulations will be, regretfully, welcomed. The so-called G. men are now practically a nation-wide police force, while several States have introduced, with their Troopers, a body of police reminiscent of the European gendarmerie. But more and better organized police will not solve the problem of public safety unless the public submit to greater control. Perhaps security will be accepted as a lesser evil than a deadly liberty. The New York Constitutional Convention, for instance, has made acceptable in the courts of the State evidence obtained illegally.

The most relentless duel between liberty and security is staged in the economic arena; it is being fought there, right now, noisily and spectacularly. I shall not deal here with Business, large or small, and its various classifications. Business has already been regulated to a considerable extent and will have to submit to greater restraint unless it grows able to plan for itself and to act on the principle that it fulfils a social function

instead of serving a private and selfish purpose. I am more concerned with the condition of the workers, even though I have to express the sad truth that anything done for their benefit must result in a curtailment of their liberty. Only in Utopia could it be otherwise, only there a worker, or any citizen at all, may be economically free and also economically secure. In our industrial world with its mass of wage-earners, and for that matter in any kind of real world, security can be achieved only at the expense of liberty.

Labor's unionization has been hailed, rightfully, as the basis of its strength, since on it rests the possibility of collective bargaining on equal terms with the employers; but Labor Unions develop occasionally into a racket and always into an authoritarian organization; through them the worker, besides being regulated by his employers, acquires new regulators in the person of his union officers. It may be conceded that union activities are for the common good and for the special interest of members and the logic of the situation renders more and more imperative that every worker should belong to a union. That means, inevitably, that a man becomes tied to his particular job and cannot freely change either his kind of work or his domicile. It is not safe to move from one town to another, much less from one State to another. Unions take care of their own local members and an outsider has little chance. No " free lancing " is possible; just as itinerant printers are a vanished race, so are, or soon will be, all roving workers. A man has to stick to his local union job; he is tied down to it just like the medieval serf to his piece of land. Even to achieve the niggardly security of Relief or of a WPA job one must not venture far from home; needy transients may only expect to be shipped back to their point of origin. In order to protect the established level of wages unions watch their members jealously; if one is caught trading with a non-union tradesman he is liable to heavy fines and even to expulsion, which is a sort of economic excommunication.

It is also the union's interest to see that no kind of work is performed except by union labor; one can hardly paint one's own house, though so far one is still allowed to shine one's own shoes. As unions extend their scope and power the " little man " is doomed to extinction; a small business is hard put to

it to comply with union requirements and so the modern tendency is toward larger units of production and distribution. Private initiative is too risky and a young man starting out in life prefers to enroll in the ranks of unionized employees where bread and butter is safe.

The Government has finally taken a hand in the endeavor to make all citizens secure at all times, and so we have the Social Security Act. That involves, necessarily, a kind of regimentation. Books or cards are issued to the employee and everyone has his or her number. Some of these days, to make security more secure, every such book or card shall be required to bear its lawful owner's fingerprints.

Farmers cannot escape regimentation if they want security, which in their case means above all a fair, guaranteed price for their crops. No government, unless it wants to bring about an unfair dislocation of public funds and invite bankruptcy in the end, can afford to guarantee prices except on controlled crops. At least in a country like ours where the supply can so easily outstrip the demand. A guaranteed price on farm crops simply asks for overproduction. From a control of acreage, we may pass to control of the number of farmers. Perhaps farmers who produce for the market will establish their own union and keep out unneeded candidates to farmhood. It might become as hard to break into the Farmers' Union as it is to break into that of the Bakers' Drivers. The land may remain open to anybody wishing to establish a mere "subsistence" farm, but few are inclined that way. As a matter of fact, individualistic farming is already losing ground to industrial farming. If it is objected that the government will only control a few "major" crops, the answer is that in that case we create a privileged class of "major" farmers against all democratic traditions.

The whole argument may be boiled down to a few words: the more security we want, the more organization and regulation are necessary and consequently less individual liberty is left. Perhaps few tears will be shed upon the grave of the old-fashioned economic liberty; in fact it may be claimed that once the citizen is relieved of the continuous worry incidental to making a living in an unregulated society, he will be in a better position to enjoy other liberties of a higher order. It is taken

for granted, of course, that such other more precious liberties will not be disturbed.

Once the tendency toward regulation enters such a decisive stage as it does to-day, it will be hard to stop it. Invasion of personal rights by government or other organized agencies will develop more and more intensely. We might find it convenient and perhaps inevitable to adopt the Corporate State, or a Corporative System within a somewhat democratic state; in any event there will be less and less left to private initiative and judgment. Political parties may be abolished altogether (Washington did not want them anyway) in favor of an oligarchy of experts whose personnel can hardly be selected by universal suffrage. Perhaps liberty is like a snow statue; if it melts on one side it melts inevitably on all sides.

On the road to security there are conceivably other steps than those contemplated or actually taken up to the present time. From a practical standpoint it would be well to do away with the citizens' hap-hazard self-determination in choosing their state of life; this results all too often in square pegs occupying round holes and in much inefficiency and unhappiness. We should utilize the achievements of the science of psychology which by this time is able to gauge and grade fairly well the human material. Somewhat timorously and tentatively we have established Vocational Guidance in our schools; it does not go far enough since it only furnishes advice which one may reject. Large industrial concerns, always one step ahead of the State, actually determine, after a thorough study of applicants, the place in the organization where they fit best according to their aptitudes. There ought to be a State Vocational Bureau which, after due psychological appraisal, would grant a citizen His Certificate of Fitness to indicate the particular job that suits him by nature. A sort of horoscope, but strictly scientific, to govern one's sphere of action in life. With such a document, obtainable upon graduation from school, a young man or woman would go to a Government Placing Bureau and be easily directed to his or her proper job. The system would eliminate all the heartaches and the economic losses in looking for a job or in holding down an unsuitable one.

Of course the ideal of ultimate and perfect security would require something more; that is, biological control in number

and quality of the population by the State; but I realize that such a consummation is at the present time a bit visionary. In fact the development of the graph of security is still somewhat problematic; perhaps Americans will refuse to be elevated to the status of " contented citizens " acquiescent to any rule that promises spoon-fed security even if spiced with a dash of prosperity.

At any rate, the present social outlook holds out one compensating hope: tied down during the length of our working life to regimented routine, we shall experience something like a new birth on our sixty-sixth—later perhaps even on our sixty-first birthday. Then we shall throw off the burden of work as we become entitled to pensioned leisure for the rest of our natural life. (Incidentally, to make the outlook more desirable, every succeeding medical congress tells us that the span of life is increasing by leaps and bounds—well, by noticeable hops, anyway.) From that glorious moment we shall lead an absolutely untrammeled existence, free from all bosses, delegates and presiding officers. Nothing shall hold us within the narrow range of a " local " or of " corporation." Freedom will begin again.

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Crokett, California.

JESUIT [illegible]
[illegible]

IN WHAT STYLE SHALL I BUILD MY CHURCH? *

II.

IN his *Nouvelles Théories de l'Art Français et de l'Art Sacré,* published nearly ten years ago (1919), Maurice Denis, himself the most distinguished figure in the revival of Sacred Art in France, expatiated on the ineptitude, the *bondieuserie,* as he called it, of the prevalent religious art (genre sacristie, Saint-Sulpice), repeating [1] in milder form the scornful invectives of Huysmans. He enumerates seven causes of this decadence of religious art. As many of these causes still operate, we may reproduce them briefly here.

1. Catholics do not appreciate the apologetic value of art and beauty. They do not realize that the church may be the sole place of refuge from the ugliness, banality, and standardization of modern life.

2. There is no such thing as a budget of the fine arts. There are *œuvres* for almost every conceivable purpose: none for the provision of real art. In churches and presbyteries there is no difficulty about the expenditure of large sums on lighting and heating and other "practical" objects. But fine art is not "practical".

3. The aim at cheapness and facility: it is easier and cheaper and quicker to go to the shop and buy ready-mades, replicas, copies, commercial art mass-produced.

4. Pastors are at the mercy of *donors* who insist on following their own taste or lack of taste.

5. Complacency in imitations and substitutes—imitation marble, imitation woods, gilt, imitation styles.

"J'écarte résolument la copie des styles d'autrefois, le faux roman, le faux gothique."

6. The archeological mania, the association of piety with dead styles of architecture or art. Superstitious worship of the past. When you see a church the question to ask is: Is that a worthy abode of prayer, a tabernacle of the Eucharistic God? Not, What style is it in?

* This is the second, and concluding part of a study, the first part of which was published in our October issue.—Editor.

[1] In the chapter entitled "Les nouvelles directions de l'art chrétien," p. 215.

7. Custom—people are used to lifeless art. Anything full of life and movement seems to the devout immoral, profane, pagan. The academic artists have the same fear of life. They aim to be correct, respectful, lifeless, or sugary and sentimental.

But, it will be said, all this stuff is well drawn. Another mistake. There is no such thing as a correct or incorrect drawing, there is only drawing that is beautiful or ugly (Ingres).

Such is the " tableau de notre décadence ".

Another of his chapters is entitled " *The True Directions of Christian Art* ". Among other things, he says we must realize that art, like society, is evolving. Already the men of to-day have no sympathy with out-of-date and superannuated art. It means nothing to them. There is nothing in it to correspond to the ideas and aspirations of a Léon Bloy, a Paul Claudel, a Péguy, or a Sertillanges. But, *do the tendencies of modern art accord with these needs?*

1. Art tends more and more to get away from naturalism, from the literal meaning of reality, toward spiritual meaning, synthesis, decorative expression.

Hence Impressionism, Symbolism, New Art, Cubism.

2. Predominance of the poetic and plastic element over the descriptive. " Le pouvoir de suggérer certains rapports entre les idées et les choses a toujours été l'essential de l'art " (p. 229).

M. Denis favors Symbolism (p. 228). Christian art, he thinks, must go forward along the line of symbolism. Puvis de Chavannes and Forain are examples. He gives also as an example Raphael's Disputa del S. Sacramento.

" L'émotion est pour nous l'essential de l'art." " L'art est un langage. Encore faut-il qu'il soit intelligible." It must start from nature, for " tout notre vocabulaire est dans la nature." But we must not copy it literally. Still less must we copy ancient buildings and dead art. He concludes with a plea for a new art (p. 242). These views of Maurice Denis are worth noting if only for the reason that they would seem to have exercised a strong influence on later writers. M. Maurice Brillant,[2] for instance, in his *L'Art chrétien en France au XX^e Siècle* is altogether at one with them, wholly in favor of modern

[2] M. Brillant is the art critic of *La Vie Catholique*, now replaced by *Le Temps Présent*.

sacred art. He writes: " That the religious art of to-day may be and *ought to be* ' modern ' (as it has been at every period) is a matter which seems no longer to admit of any doubt. . . . If there is a modern apologetic, a modern scholastic philosophy, a modern religious literature, why not a modern art? " He insists, however, that modern Catholic artists do not want to break with tradition but to continue it and follow it up. Elsewhere he enumerates as follows the merits and general tendencies of the new art: " hatred of futile ornaments and useless overloading; the useful being the source of beauty (sic) or, if you prefer, beauty growing out of exact obedience to the purpose of the building, logic consequently guiding the construction; architectural decoration sought in rhythm, i. e. in the balance of fulls and empties, and in the combination of lines and surfaces, not in ornament added, stuck on, without any essential link with the building itself, but arising out of the very architecture of it; materials rather emphasized than hidden; finally a building which proclaims clearly what it is and what purpose it is made to serve, which shows itself plainly as church, railway-station, or theatre, as the case may be."

It is true that Louis Dimier,[3] one of the foremost writers on art and an admirer of Maurice Denis, thinks that the latter has spoiled the effects of his talents by introducing into them elements based on his theories, and that his writings contain many errors derived from some of the mistaken schools (Pre-Raphaelites, Nazareans, and so forth) of the nineteenth century. This criticism, however, is directed against M. Denis' leanings toward symbolism and against his glorification of the " Primitives " who are admired for their very gaucheries. It hardly tells against his acceptance of the modern style in art, for further on in his book M. Dimier says: " Architecture has given up Gothic, Romanesque, Byzantine, and the rest of them. This renouncement of a distinct art (cette abjuration d'un art distinct),[4] this having recourse to common resources cannot fail to favor the restoration of good taste, provided care be taken not to make it a pretext for exaggeration and extravagance."

[3] *L'Eglise et l'Art* (Paris: Grasset, 1935), pp. 261-3.

[4] I take M. Dimier to mean the giving up of the idea that the art to be employed for religious purposes is necessarily distinct from that employed generally, from the art in vogue at any given period.

In the writings of the English artist Mr. Eric Gill we find recurring ideas similar to those of M. Le Corbusier [5]—that we must suit our architecture to this mechanized and industrial era, that in such a period ornament is out of place, that "Gothic revivals," etc. are an anachronism, due merely to the "traditions" of artists' studios and the imaginations of clients living imaginatively in Walter Scott's novels (p. 157), that styles and orders of architecture are a thing of the past (pp. 72, 81, etc.), that the plan works from within outward and that exteriors are the results of interiors, that function is the only inspiration now available (p. 147), and so forth. All with that cocksureness and that contempt for anybody who thinks otherwise, which are so characteristic of Mr. Gill.

It is a relief to turn from such writing, even when it expresses sound ideas, to the sane and balanced judgments of Mr. Frank Brannach's *Church Architecture: Building for a Living Faith.*[6] It is to be hoped that every American pastor really interested in the art of his Church has acquired a copy of this book. Nevertheless it may not be amiss to call attention to some of its principal ideas and conclusions, in so far as they are relevant to our present subject. In doing so I must give only the bare bones and so do less than justice to the author.

He begins with a plea for *beauty* in Catholic worship and its surroundings, and it will, I take it, be admitted that such a plea is called for. Then follow chapters on each of the great historic styles. But the chapter that most concerns us here is that on Modern Architecture (XI). He lays down therein some sound principles. Architecture must not reject the past and begin all over again. But it ought not *merely* to copy and borrow as the nineteenth century mostly did, it must add original ideas of its own, as was always done in the past.

He thinks that at the Reformation the Church lost interest in art and has never fully recovered it. "Sacred art came to an end in the sixteenth century." But buildings erected since the World War are often really meritorious.

Ultra-modern architecture he rejects (p. 174) on the grounds that it cares for reality and practicality *alone*. But we must

[5] See *Beauty Looks after Herself*, (Sheed & Ward, 1933), *passim*.

[6] Bruce, Milwaukee, 1933.

not reject originality and inventiveness in the name of tradition, we must *not* merely copy. "It should be considered a truism but it may seem startlingly revolutionary to say that architecture should be *original*" (p. 168).

Further on (p. 174) he again insists on the need of original and creative architecture. Merely clinging to the old would be the death of art. There must be no standardized Gothic or Romanesque or anything else. Let us not, however, imagine for all this that we can ignore the artistic accomplishment of the past. Civilization did not begin yesterday. The rules of sound esthetics have stood the test of ages—harmony, balance, beauty, proportion, rhythm.

No builder of Catholic churches wishes to forget the past, but we need not live entirely in it. For some of the aims of the new architecture are quite praiseworthy in themselves—logical construction, brighter colors, rectangular styles, less ornament, no disguising of material. In fact these ideas and others of the new architecture have actually been carried into Church architecture in France but especially in Germany. The result is often awkward, unpleasing, unchurchlike, but not always so. "In Germany many of the new churches have broken away entirely from the past." Nothing but the cross distinguishes them from secular buildings.

He thinks that whatever we do architecture cannot altogether avoid representing and reflecting the age, if it were only by the methods used in producing it.

But if the Church is to use the new style she must *adapt* it.

For the Church is not only of to-day: it has its roots in the past. It must put its own stamp on modern material and modern buildings, its sacred signs and symbols. The church is not a mere structure erected by man for man; it is for God (p. 196).

It may be of interest to summarize here the author's findings on the virtues of *concrete*. It is especially desirable for *ceiling* construction, for very wide arches, for domes. Possibility of great height. Height, dignity, and solemnity can be attained by wide-sweeping monolithic arches. Another peculiarity of concrete is the possibility of lofty vertical structure which it affords. Concrete and steel construction allows great height. Concrete is adaptable to beauty of ornament as it may be easily

moulded into various forms. Variety may be given after the moulds have been removed and before the concrete sets and it may be easily chiseled into ornamental designs after it has set. The advantage of concrete at present is—the possibility of securing strong and artistic structure with common labor under proper supervision.

It is lower in cost than stone and better in effect than brick. It is a mistake to think that concrete churches must needs be built in modernistic style. No, they can take their inspiration from traditional styles, adapted, however, to the material. It must be admitted (p. 216) that concrete is still at the experimental stage.

Perhaps the most recent manifesto in favor of modern art as applied to church purposes is the new and handsomely produced review *Modern Sacred Art.*[7] It bears the Westminster imprimatur, is edited by Miss Joan Morris, an artist who works chiefly in Rome, and is prefaced by a canon of St. Peter's Rome, Mgr. Anichini. This distinguished ecclesiastic argues in his preface that " the fact that there are several churches, modern in style, which have been blessed, to which people go in great numbers, and that other such buildings are increasingly being built, goes to prove that there is need for such art." Part I consists of an illustrated survey of modern art in some of the principal European countries. Part II contains a number of contributions from writers of some distinction. Perhaps I may single out those of Father Benedict Williamson and M. Jacques Maritain as pertinent to our subject.

The former writes: " How often when a new church is to be built, we hear the question raised as to the style in which it is to be designed. When art is a living thing such a question is impossible. In all the great artistic periods of the past there was only one style in which architects, craftsmen, and artists worked, the *living style* which dominated all their efforts. They could not do otherwise even if they willed to do so." *Atqui,* argues Father Williamson, a new style which " gives permanent expression to the hopes and aspirations of this new age " has come and has come to stay. The conclusion is

[7] An International Annual Review. London, Sands, January, 1938.

obvious.[8] I abstain, as heretofore, from comment. I am merely reporting.

Jacques Maritain is, as ever, thoughtful and reasoned.[9] His conclusion is much the same. "The work of sacred art demands no particular *style,* and in my opinion it is a sort of heresy . . . to think that there exists a *religious style,* a *sacred style,* a *Christian style* for the architecture, the painting, or the sculpture of the Church." "We say that it is the style of each epoch, the living style of the time in which we live, that should be used for a work of sacred art." And he welcomes the appearance in America of churches built according to "the architectural conceptions and the architectural means of our time."

One more recent and important work on the building of churches calls for mention. It is *Un projet d'église au XX^e Siècle* [10] by Canon Albert Munier, author of a more elaborate work in three volumes on the building, decoration, and furnishing of churches. His first chapter deals expressly with modern religious architecture. He traces the rise of the movement and records the arguments that have been put forward in support of it—that the art of the past is dead like the spirit and the institutions of bygone generations, that to attempt to revive it is like galvanizing a corpse, that no real advance can be made unless by making a clean sweep of the artistic past and starting afresh, that new times call for a new art, and so forth. The chapter constitutes an excellent and fair-minded summary of the debate. The Canon's own attitude is sympathetic but discriminating. He is aware of the mistakes and shortcomings of the new architecture, but concludes on the whole in its favor, accepting in its entirety the programme of the group known as *L'Arche* (the Ark). This programme is of great interest but too lengthy to reproduce here.

It is plain that this new style, this recent modern movement in architecture has behind it a noteworthy body of Catholic opinion. That it counts a considerable and growing volume of actual practice in the building of churches is equally clear.

[8] Fr. Williamson set forth this view more fully in his book *How to Build a Church,* (London: Ouseley, 1934), Ch. II.

[9] This article first appeared in that excellent American review *Liturgical Arts.*

[10] Paris, Desclée, 1933.

There are illustrated in *Modern Sacred Art* churches in which there is scarcely a trace of traditional style or even traditional feeling. To take some examples—the Church of St. Charles, Lucerne, and the Church of St. Antony, Basle, the Church of the Holy Ghost, Frankfort, the Church of St. Antony, Budapest. The new architecture has invaded conservative England and made a slight beginning in still more conservative Ireland. In the former country there are the churches of St. John Fisher and St. Thomas More at Eltham, and St. Monica, Liverpool. In Ireland we have the curious but interesting church of Christ the King at Turner's Cross, Cork. In Italy there are already numerous ultra-modern churches such as the church in the new town of Sabaudia. Rome itself has not escaped the fashion. Witness Piacentini's church of Christ the King, and Busiri-Vici's Saints Fabian and Venantius.

Many illustrations of modern French churches will be found in the works by Canon Arnaud d'Angel and Canon Albert Munier which have already been mentioned. Modern German churches are fully illustrated in Dr. Karl Freckmann's *Kirchenbau. Ratschläge und Beispiele.*[11] Lastly the new movement is supported though in varying degrees by important groups of Catholic artists and craftsmen and by reviews of sacred art. Among the former may be named in France alone *L'Arche, Artisans de l'Autel, Ateliers de l'Art Sacré, l'Art Catholique.* Among the latter are *Modern Sacred Art* and *l'Art Sacré.*

Hitherto I have set forth as objectively as I could the views of others on the subject under discussion. Perhaps by way of rounding it off I may be permitted a few remarks of my own. I have no prejudice against modern architecture either because it is modern or because it is what it is—at all events when at its best. I think that it has to its credit some praiseworthy achievements especially in small, plain churches. I am less impressed by some of its claims and the arguments of its supporters. We are told that this new era calls for a new art in keeping with its characteristics. Its main characteristics, it is insisted, are that it is an age of industrialism, of the machine, a mechanized, standardized civilization. We are given the im-

[11] Freiburg: Herder, 1931.

pression that the world is one vast Manchester or Birmingham. Happily it is not. The greatest and soundest part of civilization is still rural. Neither England nor America are models for the world, nor are they typical of the world. Yet there is a rural England, steadily dwindling no doubt, and there is a rural America—at least in Canada. The life of the rural community—town and village and open country, goes on much as it has gone on for centuries past. Even the picture-house, the radio, and the motor have not, I think, radically altered it. Even the minor cities of Europe have not lost their old-time aspect. A gothic cathedral rising over them is no more an anomaly than it was when it was first built. Or, again, does the Duomo of Florence or that of Pisa look any more out of place to-day than ever it did? Why then should a *new* gothic church in Nuremberg or Rouen, a new renaissance church in Bologna or Palermo look out of place, why should it appear, or for the matter of that, be, an anachronism? What style of church would suit our little nondescript Irish towns which have no style at all? Who can say? Perhaps one style, whether old or new, would be as good as another. As for the open countryside I cannot see that gothic or classical is any more " out-of-date " there than the latest concrete barn. I fancy the same can be said of most countries.

Again, to read Mr. Gill and others one would suppose that the world was made up of " bosses " and mere " hands ". That of course is nonsense. In the building world, for instance, there are stone masons, bricklayers, carpenters, etc., who are far from being mere hands.

I cannot see that because a thing is modern, or claims to be, it must therefore be accepted and that not only by societies and institutions which are as ephemeral as all merely human institutions are, but by the Church which has lasted through the ages and is destined to last to the end. Many modern things are quite unacceptable. And even if we do accept modern things, modern art and literature among them, I cannot see that the old things thenceforward become impossible except as antiquities and museum pieces. I cannot reconcile myself to the idea that all the great art of the past is now a dead thing—Greek art, Byzantine art, Romanesque art, Gothic art, Renaissance art, Baroque art—all dead and denied revival and resurrection.

Must we make a clean break with all that and start afresh as though none of it had ever existed? That is what many of the partisans of modern art would have us do. But ought art to be purely a matter of passing fashion? Is up-to-dateness always a perfection in art? If a thing of beauty is a joy *for ever* why should not that joy be renewed and spread abroad as much as may be? As to architecture nobody wants mere replicas and facsimiles—that is not in question. But there is such a thing as imitation which is not mere copying, there is such a thing as development along the lines of tradition.

It is difficult to understand the excessive dread even of the *pastiche*.[12] Of the people really concerned about a given church, viz. its congregation, how many know or care whether it is *pastiche* or not? Only people with *technical* knowledge of these things. Imitation has never been held degrading to art. As Ruskin said, " It is no sign of deadness in a present art that it borrows or imitates, but only if it borrows without paying interest, or if it imitates without choice." Why should what was once universally admired and esteemed and can still admirably serve its purpose be henceforth taboo? The fact that a certain number of artists have grown weary of it does not impress me as a very cogent reason.

If the new architecture would win over public opinion let it do so on its own intrinsic merits which are considerable, not by telling us that all the art of the past is dead or that it is played out, for all that is just not true. Our Irish romanesque is as full of life as when Cormac's chapel was built on the rock of Cashel; a gothic church can be built to-day as beautiful as most of what the Middle Ages did and yet different from anything that has been done; a new renaissance church looks as well and does as well in a new suburb of Rome as an old one in the old city. And so on. This is, of course, the rankest artistic heresy. I must submit to being dubbed a heretic, if anybody bothers to call me so.

If it be argued that a new gothic or renaissance church, however beautiful in itself, is out of keeping with its surroundings, I would answer that because of their very nature and purpose it is natural and right that sacred buildings should rise

[12] For certain writers about modern art this term has come to be a nickname for anything savoring of traditional styles.

above their surroundings, should even contrast with their surroundings, all the more when surrounded by the standardized and featureless buildings of modern industrial centres. They are God's houses, witnesses to the supernatural and the unseen, shrines of Christ's real and mystical presence.

If in modern style and with modern means and materials we can build—as no doubt we can—noble and ample and distinctive buildings suited to the greatest purpose for which they are intended, in God's name let us do so. But let us not banish or anathematize anything that was and still is beautiful, noble, and apt for the worship of God.

STEPHEN J. BROWN, S.J.

Dublin, Ireland.

Analecta

SUPREMA SACRA CONGREGATIO S. OFFICII.

Damnantur Opera Alafridi Loisy

Feria IV, die 20 Iulii 1938

In generali consessu Supremae Sacrae Congregationis Sancti Officii Emi ac Revmi Domini Cardinales, rebus fidei ac morum tutandis praepositi, audito RR. DD. Consultorum voto et habito prae oculis decreto diei 5 Iunii 1932 quo proscripta fuerunt *opera omnia* Alafridi Loisy usque ad illum annum publici iuris facta, damnarunt atque in Indicem librorum prohibitorum inserendos mandarunt libros eiusdem auctoris ab anno 1932 editos, qui sequuntur:

La religion d'Israël, troisième édition;
La naissance du christianisme;
Le Mandéisme et les origines chrétiennes;
Y a-t-il deux sources de la Religion et da la Morale?
Remarques sur la littérature épistolaire du Nouveau Testament;
Les origines du Nouveau Testament;
Georges Tyrrell et Henri Brémond;
La crise morale du temps présent et l'éducation humaine.

Et sequenti Feria V, die 21 eiusdem mensis et anni, Ssmus D. N. Pius Divina Providentia Pp. XI in solita Audientia Excmo ac Revmo D. Adsessori S. Officii impertita, relatam Sibi Emorum Patrum resolutionem adprobavit, confirmavit et publicari iussit.

Datum Romae, ex Aedibus S. Officii, die 26 Iulii 1938.

R. Pantanetti, *Supr. S. Congr. S. Officii Notarius.*

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

RELIGION TEACHING: A STUDENTS' VIEWPOINT.

I must preface this paper with an apology and an explanation. The apology is for appearing swathed in the cloak of anonymity. I ask THE ECCLESIASTICAL REVIEW to admit me to its distinguished company so clothed and its readers to hear me out without knowing who I am for the reason that much of what I have to say would offend either humility or vanity (let the reader choose) if it were published over even my little-known name. I hereby authorize THE REVIEW to give my name to anyone who may have sufficient reason to ask for it.

The explanation concerns the origin of this paper. I was for one year sole Professor of Religion in a small Catholic college for men. That college had never had a full-time professor of religion before: the courses had been taught in the evenings by students from the seminary attached to the college. I went into the work with no more than a summer's graduate study in religion and education, but with the inestimable advantage of having had my own entire undergraduate course in Religion from Dr. John M. Cooper. At the end of my year of teaching, I determined to discover, as honestly as I could, what impressions the courses had left upon my students, as a means to improving them in future years. To this end I asked the students to take a sheet of paper, to write at the top of one side, 'Things I Liked about my Religion Course', and on the other, 'Things I Did Not Like about my Religion Course', to write under those headings appropriate observations with the utmost frankness, and to submit the finished product to me unsigned. Obviously, neither credit nor penalty could be awarded for the paper. The results thoroughly justified the expectations I had built upon Dr. Cooper's statement that his

own courses had been shaped largely by his students' "suggestions and criticisms, honestly asked, and honestly, courteously, generously, and intelligently given".[1] I received seventy-two revealing documents to which, even though at the end of that year my superior felt it necessary to recall me to parish work owing to the death and illness of several of our priests, I have sometimes gone since for the bolstering of self-esteem on the one hand or for examination of conscience on the other, or just for a quiet chuckle. Dr. Russell's fine article in a recent number of THE ECCLESIASTICAL REVIEW[2] emboldened me to submit this summary of my students' observations not only to those who may be inspired by Dr. Russell to engage upon that work so rich in opportunities and in rewards, but to all priests, for all of us are in some measure teachers of religion; and it is good for all of us to know what the class-room bench and the pew are thinking. I do not pretend that my seventy-two responses will reveal that fully; I know little or nothing about the technical manipulation of statistics: but, going over the papers carefully and noting the number of times each item occurred, this, for what it may be worth, is what I found.

PHYSICAL SURROUNDINGS.

Under this head I embrace the time and place of class. The college in which I taught is a very old one, as our colleges go. Moreover, the fact that the year in question was the first in which the religion classes were held in the daytime made necessary a certain cramping of the schedule which had not been necessary in previous years. Still, there were only eighteen comments on the physical surroundings of the class work. Four were glad they had only two periods a week of religion; one thought that they should have three periods; two thought two too many. The rest, in scattering numbers, commented on the respective convenience or inconvenience of the hours, the darkness of the room, the size of the class, and the hardness of the chairs. Three disliked the fact that I sometimes gave examinations in the evening in order to have two sections together;

[1] John M. Cooper, *Religion Outlines for Colleges. Course I*, 2nd. ed. rev., Cath. Ed. Press, Washington, 1935, p. v.

[2] William H. Russell, "The Priest and the Teaching of Religion", in ECCL. REVIEW, August, 1938, p. 97.

one liked it. The conclusion I draw is that students are far more interested in what and how than in where or when religious instruction is given. However, the fact that even a few singled out some uncomfortable features of the physical surroundings indicates that attention to these matters is not out of place if we would give to our instructions the maximum effect.

TEXT-BOOKS.

The junior class used Dr. Cooper's *Course III*,[3] the sophomores Koch's *Manual of Apologetics*.[4] I had selected Koch because I had judged that a formal course in apologetics should have some place in the curriculum and because Koch's treatment of evolution seemed most satisfactory of the formal apologetics texts I examined. Were I teaching again, I should not hesitate to discard both Koch and formal apologetics altogether and use Dr. Cooper's *Outlines* in all four years. Seventeen students expressed their dislike for Koch, sometimes in strong terms; only one liked it. The students were quick to react against the formalism of Koch and its lack of explicit relation to life. Nine said they like Dr. Cooper's book; two did not. One thought it an advantage to have a teacher who knew Dr. Cooper personally, another that I referred to him too often! One student objected to Dr. Cooper's habit of asking questions in the course of his text and then proceeding not to answer them, leaving that to the student. Thirteen thought the teacher adhered too closely to the text, while four expressed satisfaction that he did not do so, indicating, as will be indicated also by other comments, that students want the teacher to bring the matter to life in his own way, not to be chained to the text-book. One thought more encouragement should have been given to outside reading in religion.

SUBJECT MATTER.

Twenty-eight stated that they had derived from the courses new information on religion. Six had doubts clarified; but the year's work would have been worth while for even one comment like, " This course has helped me a great deal to strengthen

[3] Cooper, *Religion Outlines for Colleges. Course III*, Cath. Ed. Press, Washington, 1930.

[4] F. J. Koch, *A Manual of Apologetics*, tr. A. M. Buchanan, Joseph F. Wagner, N. Y., 1915.

my faith, which I'm ashamed to say was wavering." Ten found the matter practical, but five did not. Six felt that apologetics helped them to explain the faith to others, while one felt that it did not. Where one was pleased to have a review of matters he had studied before, four complained that they had gone over the field in the grades, high school, or freshman year. Two thought more attention should have been paid to sex and marriage (in apologetics!); and, whereas one thought the course too idealistic, two others felt that they had not received from it enough inspiration for keeping to high ideals. One youth opined that " our Church needs a much better explanation of predestination ".

Method of Conducting Class.

By far the greatest interest was shown in the matters under this and the next heading. Ten found the lectures, as they said, " practical," eight liked their clearness, three the teacher's manner of expanding upon the text, two his language and delivery. The lad who wrote, " Your voice, Father, was quite soothing," might not have been understood if he had not gone on to clarify his use of that two-edged word. Eight felt that the teacher's frequent use of examples was helpful. The same number expressed their liking for examinations which allowed for some choice of questions and for some original thinking instead of what one called " nonsensical fact questions," others, in smaller numbers, liked the examinations because they were short or easy or fair. The following factors were singled out for praise by one, two, or three students: opportunity given for securing additional information; not overburdened with work; fair marking, course not " pounded in "; professor did most of the talking; note-taking not required; extra credit for outside papers; professor's ability to keep order; omission of daily quizzing; frequent omission of roll call; freedom to sleep (!), etc. More gratifying than some of the foregoing were the comments of the two who explicitly approved a positive rather than a negative presentation of the matter and the fact that religion was treated on a parity with the secular branches.

The students' dislikes are, if anything, more revealing. Eight were distracted by the restlessness displayed by some members

under the strain of fifty minutes of Koch; one of them said plainly that this was the teacher's fault, since although " patience is unquestionably a virtue . . . it has, as you know, two extremes ". Six others found the class monotonous. One, two, or three singled out the following: not enough oral quizzing; prayers (*Actiones nostras* and Hail Mary, both in English) too long; not enough practical examples; roll-call and points off for absence; tests too short to be fair basis for monthly mark; no smoking; written tests; basing grades on test alone; passing too swiftly over " one subject I considered important "; " teacher sometimes drags the topic ". In the bad old tradition, it had been unheard of for anyone to fail to pass a course in religion at the college in question. Vocal discontent was loud when the October marks under the new regime included a large number of 50's, but the students quickly pulled them up in succeeding months and at the end of the year only one expressed the opinion that no one should ever be " flunked " in religion. One thought indeed that a failure in religion should, for some mystic reason, not be marked in red ink; and another put forth the interesting idea, for which a certain case might be made in a highly integrated Catholic school, that there should be no examinations and no marks in religion.

The one single topic which drew the greatest number of comments, fifty-six in all, was that of the classes' freedom to ask questions and to discuss matters treated in the course. Thirty-six, exactly one-half the total, thought this freedom worthy of specific praise. Fifteen felt that there was not enough of it; two that there was too much; two others that the teacher did not encourage questions as actively as he should have. One thought that one of the two hours a week should be devoted to an open forum. This reaction is, I believe, highly significant, bearing out as it does Dr. Cooper's statement that " college students, men and women, can be interested and are actually very keenly interested if we deal with *their* religious problems and not just *ours* ".[5]

[5] Cooper, *Religion Outlines for Colleges. Course IV*, Cath. Ed. Press, Washington, 1928, p. xiii.

The Teacher.

As one student said in parenthesis at the beginning of his comments on the teacher, " What an opportunity! " However, the safeguarded anonymity of the papers and the presence of more than one frankly adverse criticism seem to me to free the group from the undue influence of the famous stone of Blarney Castle. There was very few such indications of the tongue-in-cheek as this gem: " What I like is the way the dear Father conducts the class. It is just fun to hear him relate interesting incidents, etc." Or this patch of empurpled honey: " I do not possess the mental facility to put into a presentable and worthy array of words the manifold virtues possessed by his highly developed intellect." Nonsense aside, the more sober comments seem to yield a good revelation of the qualities which appeal to students as making a good teacher.

They appreciate preparation. Eight commented favorably on the fact that the teacher did prepare his work and had the necessary knowledge to deal with it capably; two complained (justly enough) that some days evidences of preparation were lacking. Sometimes, on account of illness or absence on business, I asked seminarians to take over an occasional class: two liked the variety; two others objected that the seminarians were not capable of teaching college religion. When it is remembered that practically all of these students had been taught religion by seminarians for one or two years before, point is given to some of Dr. Russell's comments [6] by such expressions of student opinion as, " This has been the first truly interesting course in religion that I have ever attended, and I've attended Catholic schools since the first grade." Another listed among the things he did not like: " Letting us be guinea pigs for the seminarians. Some were fair, but on the whole they didn't know any more than we did. At least it seemed so when they were trying to teach us." This youth's last sentence is worth pondering by teachers of religion, not to mention professors of catechetics. Somewhat in line with preparation, six students singled out thoroughness as a desirable quality in a teacher. On the other hand, two objected to an occasional unevenness or one-sidedness in presentation, while one acutely remarked that the

[6] Russell, *loc cit.*

teacher sometimes tried to make his points by the force of his own personal conviction rather than by reason.

Students appreciate the natural virtues, too. Six found something to approve in their teacher's informal manner; nine in his coöperative attitude; twelve in what they called frankness or honesty; six in his broadmindedness. It is not uninteresting that two should think it remarkable that the teacher never belittled or embarrassed them. Others mentioned lack of egoism (with which readers of these lines may not agree!), impartiality, and eagerness to answer questions. I trust that my readers, if any have persevered this far, will believe me that I am surprised to find nothing in the "Disliked" column to balance the foregoing material in this paragraph: I can only say that my students were very kind, or that the faults under the other headings were so pronounced as to obscure my more personal deficiencies.

Some Selected Comments.

These I have selected not to emphasize my own resemblance to the peacock, but because it seems to me that the students who wrote them have touched upon vital points with a realism and succinctness which merit quotation. I copy them at random, except the last.

"The classes which were taught by the seminarians, with the exception of Mr. D.'s, were all dull and uninteresting, because they taught us as though we were grammar school pupils."

"It has made me view religion as something more pleasing in itself, instead of, as before, just being a large amount of 'Don't' that must be carried out."

"While most of the teacher's explanations were excellent, some were greatly hindered by his firm belief and his trying to convince us of a point merely by showing his strong belief."

"At no time were the students denied the privilege to ask questions concerning religion and morals. This is a very great help (I know from experience) since many boys are inquisitive about things which concern them and yet hesitate to ask a priest outside of class. . . . There is nothing which makes a subject easier than an instructor who is glad to help the student and who knows his 'stuff'."

" The author of the book (Koch) sometimes walks a little too roughly over the opposition."

" I have never felt that I must accept anything spoken of in this class without having the subject that was in discussion fully or at least as fully as was possible explained. There was nothing that I had any qualms about asking the teacher. The teacher seemed to be fairly well informed along the lines of his subject. If at any time he was not, he did not hesitate to tell us about it and would promise to look the doubtful matter up."

" All the matter regarding the Creation, the Nature of God, the Fall of Adam, the Bible, and Original Sin has been lectured to me since I first took catechism in the grades. . . . Why then did not the teacher treat more on marriage and ethics? Some of these boys will never see the inside of a class-room again, but they will see life and reality, and its going to slap them right in the face, because they are really not prepared to meet up with those conditions."

" . . . To some extent an apparent indifference upon the part of some pupils. To what extent and just how far this indifference has gone, I am not in a position to say. However, this may be your problem—why is there an indifference in such a class? "

And finally this, which, however far short of it the teacher knows he fell in fact, deserves to be framed over every religion teacher's desk as an ideal of what we ought to be:

" He knew his matter; ' put it over ' in a clear way; lacked the egoism which some teachers unfortunately possess; was a democratic leader rather than an autocratic Simon Legree; he demanded interest by commanding it from the brilliance of his lectures; his method was one of socialized discussion; I have never known him to evade an intelligent question; he was impersonal in all matters, never showing favoritism; his tests covered the matter and consisted of thought-provoking questions instead of nonsensical ' fact questions '; I like him as a man and as a clergyman."

I had intended to summarize the observations of my students in another section to be headed " Conclusions ", but after all the conclusions are obvious enough. The products of my students' cogitation will have achieved a noble destiny if they but serve as a clinical note to Dr. Russell's paper, referred to

above. One little additional purpose I should like them to serve: as the writing of this paper has been for me the evocation of the most satisfying year of my life, so may its reading perhaps be for someone else a little spur toward " the unenlivened class room " which Dr. Russell rightly tells us " calls for the appearance of some who have been touched by ' Going, therefore, *teach* ' ".

VICARIUS.

THE EFFECTS OF THE REFORMATION.

Today we are witnessing the last agony of a dying culture, which has dominated the Western World since its birth four centuries ago amid bloodshed and revolt. In this paper it is proposed to point out the effects of this revolt on Western civilization.

It is well first to understand what constituted this revolt or so-called Reformation. The revolt of Protestantism was fourfold: a revolt against unity, a revolt against authority, a revolt against tradition, a revolt against the dignity of human nature.

Now, the spirit of Catholicism which vivified the culture of Europe before the advent of Protestantism was that of order—the apt disposition of many things and persons into their proper places according to the common end or destiny of man. The liberty of the individual was not protected by his personal effort alone but by the social spirit of sacrifice, that is, by each man giving his fellow-man his right and due. Life was built on a social hierarchy which was surmounted by the unifying principle of the Church of Christ, wherein the individual found himself through selflessness. The spirit of revolt, however, undid all this. Individualism was opposed to the corporative spirit of society, when the individual was released from the social order and selfishness stood in the place of selflessness.

Of course the seeds of revolt were planted during the fourteenth century when the medieval synthesis began to weaken after the quarrels of Philip the Fair and Boniface VIII, the " Babylonian Captivity " of the Popes at Avignon, the Great Western Schism. The authority of Peter was impaired and fifteenth century Europe begged for a reform *in capite et membris.* The pagan stream of the Renaissance was ready to flow

in the Reformation and further pollute its waters. This poisonous stream welled up in the eighteenth century *Aufklarung*. The spirit of Catholicism was becoming enfeebled, reform and discipline were needed in the ranks of the clergy and hierarchy. The spirit was not dead. Europe could still be regenerated by a reform within the Church when Protestantism rallied the disruptive forces and revolt flowered.

The Reformation was a revolt against authority, as it taught the absolute freedom of thought and will. Private judgment was substituted for corporate authority; subjective, individualistic opinion became the test of truth, while faith and emotion were confused. No intermediaries were acknowledged between God and man. Man's soul was isolated from the Mass, the sacraments, the priesthood, all God-given means to help man attain his goal.

By revolting against tradition the Reformation severed the culture of Europe from her spiritual roots. Emptied of the unifying spiritual force of Christianity, the social order became a shell which was filled by the disorganizing flood of human reason and emotion run wild.

By ascribing to human nature a complete corruption, an essential incapacity for morally good actions, the reformers revolted against the dignity of human nature. Art, innocent pleasure, manifestations of the corrupt human will, were viewed with distrust by the mirth-controlling followers of Calvin and led to tyrannical iconoclasm.

Such in broad outline was the meaning of the Reformation. As is evident, the foundations of society were bound to be deeply affected, while nothing short of a political, social and religious revolution could be expected. Mr. Belloc has well divided the results of the Reformation into " its effects upon character and the consequent effect upon external life." [1] Where the revolt succeeded its effect upon character was to " isolate the soul." Religion was no longer the master interest of mankind. With the rejection of the old social order under the watchful eye of the Catholic Church, religion became a personal matter of feeling and dwindled into a department of life.

[1] Hilaire Belloc, *How the Reformation Happened*, New York, McBride, 1930, p. 266.

Instead of theology remaining the queen and coördinator of the sciences, it became but one science among others. With the introduction of private judgment, reason took the place of revelation, while expediency became the criterion of social and political institutions, and not, as in former days, religious authority.[2] Society became departmentalized as institutions developed their own air-tight compartments. The fundamental relationship between religion, the individual, society and the State was severed because the unifying principle, the soul, had fled man's life. Pulling apart the tapestry of an ordered pattern of life the Reformation gave the world a bunch of tangled threads. Religion, instead of entering into and regulating every phase of man's life, was eventually relegated to Sunday morning service. Eventually, for Calvin's theocracy at Geneva became a second Rome and the religion of Calvin spied on every action of Puritan theocrats. But that could not last for long. Man will never be satisfied with himself. He needs something outside of himself to worship; to fill this void the revolt substituted humanity and the nation. The nation became the object of human worship and patriotism of the jingo type its religion.

By weakening the sole bulwark against secular tyranny, Protestantism emphasized national self-consciousness, which to-day is producing so much hatred and bloodshed among so-called Christian nations. By a strange irony of fate, Protestantism, to smash papal authority, sold out to secular tyranny and has been throttled ever since.

Balmes, the shining light of nineteenth century Spain, bears out our contention:

> It is remarkable that the greatest increase of royal power in Europe dates precisely from the commencement of Protestantism. . . . Sufficient attention has not perhaps been paid to so singular a coincidence; but it is not the less real, and is certainly of a nature to suggest numerous and interesting reflections. Was this coincidence purely accidental? Was there any hidden connection between Protestantism and the development and definitive establishment of absolutism? I think there was; and I will even add,

[2] R. H. Tawney, *Religion and the Rise of Capitalism*, New York, Harcourt Brace, 1926, p. 6.

> that, had Catholicism retained an exclusive sway in Europe, the power of the throne would have been gradually diminished.[3]

By breaking the bonds of fraternity and lowering the dignity of man, Protestantism impeded the progress of modern nations. Guizot recognized this. "In Germany," he says, "far from demanding political liberty it accepted, I should not like to say political servitude, but the absence of liberty."[4]

If we look at the history of the times, we shall see that the revolt not only did not advance the cause of liberty but rather impeded its natural progress. For at the close of the fifteenth century and at the beginning of the sixteenth there are evidences of a rapid progress in the direction of liberal forms of government. There was restlessness and fermentation in society which bespoke needs not yet satisfied as well as the knowledge of what these needs were. Progress was rapid; feudalism was declining, slavery had been abolished and all men were being elevated to the rank of citizens, civilization was advancing with the new discoveries and the means of distribution of knowledge was at hand in the art of printing.

In such a situation what was required was a directive force which, however, would not impede progress. Society was wrestling with a new problem; new political forms were needed to hold the advancing social and economic forces. Looking back over the Church's relation to European civilization up to the time of the Reformation and witnessing her beneficial guiding influence on the Christian community of nations, it is safe to conclude that the Church would have guided Europe safely through the transition from the domestic economy of the Middle Ages to the new world economy of the dawning age. The Protestant revolt, however, with its concomitant religious uprisings impeded the progress of Europe toward a satisfactory social solution. But that was not all. The revolt ruthlessly drowned the new-found liberty in a sea of monarchical absolutism.

By introducing a diversity of principles, the revolt prevented European civilization from becoming homogeneous. When

[3] James Balmes, *Protestantism and Catholicity in their Effects on Europe Compared*, Baltimore, J. Murphy, 1854, 4th ed., p. 363.

[4] *Ibid.*, p. 343.

European nations were not bitten by the germ of division, their civil and political institutions developed with remarkable similarity in respect of their essential elements. Are we too optimistic when we say that, due to the rapid increase and prosperity of commerce as well as the newly developed means of intellectual and material communications, Europe would have become a united whole? The Protestant revolt smashed this possibility when it divided Europe into two great families breathing hatred toward each other. War and bloodshed have separated these two groups for the past four hundred years.

Turn now from these general remarks to some specific effects of the Protestant revolt. Due to the new doctrine of justification through faith alone 'the nerve of voluntary sacrifice' was cut. Good works avail nothing, the reformers taught the people of Germany, and the people took them at their word. The poor were neglected, hospitals closed, the poor students were left destitute. During the pestilence in Germany the lack of voluntary devotion to the poor for the love of God became marked among Protestants. It became necessary to employ paid nurses to do what Germans a generation before had looked on as a means of attaining merit. The sick and dead were robbed, while from fear of the plague, preachers visited nobody on their sick-bed.[5]

Luther, himself, bears witness to the effect of his revolting doctrine: "Under the papacy", he says, "it snowed alms, foundations, legacies. Under the Evangel, on the contrary, no one will give a farthing."[6] "Under the papacy people were charitable and gave gladly, but now under the Evangel nobody any longer gives anything, but they all fleece each other; and each one wants to grab all for himself alone. And the longer the Evangel is preached, the deeper do people become sunk in avarice, pride and vainglory, just as if the poor beggar was always to remain here. . . . Under the papacy everybody was kind and merciful, they gave joyfully with both hands and with great reverence. Nowadays, although they ought to show themselves grateful for the holy Evangel, no one will give anything but only 'take' . . . formerly every large town could

[5] J. Janssen, *History of the German People after the Close of the Middle Ages*, trans. A. M. Christie, St. Louis, Herder, 1910, vol. XV., p. 474.

[6] *Ibid.*, p. 465.

richly support a few cloisters, not to speak of mass-priests and wealthy foundations; now they even grudge to maintain two or three preachers." [7]

Such is Luther's complaint. Churches were robbed by confiscation and ecclesiastical goods dissipated. Due to the wars, to the decline of commerce and industry, to pestilential disease, misery and want spread on all sides. According to George Englehart Lohneiss, who examined closely into the cause of this general poverty, it was due " very largely to the universal growth of usury and to the numerous innovations." [8] Janssen tells us: " The religious revolution and the *modus operandi* of the founders of the new religious system with their utter absence of respect for all ecclesiastical rights, all Church possessions, all freedom of conscience, caused general anarchy and demoralization among the people." [9]

Luther fought the restraining power of the Church and undermined the moral forces which were the only efficient factors to bring Germany through its economic and social crisis. Betraying the Church and religion into the hands of the princes, Luther broke down the barrier protecting the individual from secular caprice and gave the people for religious leaders, secular princes who often led immoral lives. The nobles quickly followed their example and lived sumptuously with their mistresses. It was not long before the people fell into the same moral cesspool. As early as 1523 Luther compared Wittenberg with Sodom and Gomorrha. " All the world," he says, " is given up to eating, drinking, profligacy, and all manners of vices." Speaking of the prevailing immorality he says: " Few are they, women or girls, who think that they can be joyous without being immoral. In language they are bold and coarse, in behavior wild and wanton. . . . And what is specially grievous is that the young girls are so bold in their talk and conduct, they curse and swear like *Landsknechts*, not to speak of the coarse, offensive words and sayings which they catch up from one another." [10] Even the children showed the effects of the reformers' teaching; there was no discipline or honor among

[7] Janssen, *op. cit.*, vol. XV., p. 465.
[8] *Ibid.*, p. 501.
[9] *Ibid.*, vol. XVI, pp. 1-2.
[10] *Ibid.*, p. 10.

them; mothers no longer looked after their daughters, they taught them neither modesty nor respectability.

Such degradation forced this confession from Luther: "Had I foreseen all this abomination, I should never have begun to teach the Evangel." [11] Luther was not alone in his complaints, Melanchthon's pen draws the same sad picture, Janssen says: "In exact correspondence to the language of Luther and Melanchthon was that of the other fathers of the innovation in Saxony, Spalatin, Lange, Jonas, Amsdorf, Bugenhagen and Cruciger, concerning the moral conditions that had prevailed since the politico-religious revolution." [12] Rivius, a Freiberg rector, in 1547 tells us point blank: "when people hear that there is no other satisfaction for sin than the death of the Redeemer, they at once begin to behave as though they might now sin without offence, give themselves up to the pleasure of the table and to voluptuousness, do just what pleases them, and indulge *ad libitum* in fleshly delights and enjoyments; for now they seem to think they must no longer fast and pray; yea, verily, they have no longer any scruple in robbing, pilfering and injuring others, just as if Christ by His work of redemption had obtained for sinners the right to go on sinning unpunished." [13]

From the countless documents, chronicles, laws, church ordinances these complaints of contemporaries are confirmed and show that "not one single Protestant territory remained free from moral and religious anarchy." [14] Luther and his reformers are to be blamed for this downright immorality; they stripped marriage of its sacramental character and even sanctioned polygamy. To recount the spread of crime during this period would be a task out of proportion to this paper. One need only refer to the last volume of Janssen's *History of the German People* to realize the orgy of blood into which the Reformation plunged Germany.

Now turn from the immediate effects of the Reformation to a long range view of the effects of its inherent doctrines upon the modern age.

[11] *Ibid.*, p. 13.
[12] *Ibid.*, p. 23.
[13] *Ibid.*, p. 27.
[14] *Ibid.*, p. 31.

To-day it is agreed by most authorities on economics that capitalism is not an effect of the Protestant revolt but has its roots in the commercial expansion of pre-Reformation days. As was seen above, an economic revolution was in progress when Luther raised his standard of revolt and this revolution was deformed by the Protestant revolt. The essence of modern Capitalism is the capitalist spirit informing society and man when he attends to business. We will take as our definition of the economic spirit the one given by Fanfani as " that complex inner attitude, conscious or subconscious, in virtue of which a man acts in a certain determined manner in business matters." [15] It is evident that the economic spirit of an age is essentially bound up with the current idea of wealth and its ends. Now the pre-capitalist spirit looked on wealth as a social instrument, it related its economic activity to the requirements of one's position in life, and distinguished between lawful and unlawful means of acquiring wealth; then between the lawful and unlawful intensity in the use of the lawful means. The pre-capitalist spirit deemed the unlimited enrichment of an individual unlawful, for it followed an economic road selected under the guidance of social and moral precepts to attain the individual's natural and supernatural, as well as social ends.

The capitalist spirit, on the other hand, is the one which sustains the modern world. It recognizes the unlimited use of all the means of acquiring wealth which are held to be morally lawful and economically useful; it does not rule out a moral code, but adopts a code of its own which does not limit the use of lawful means. The pre-capitalist spirit is governed by the idea of the social use of wealth; the capitalist, by that of the individual use of wealth. In brief, the pre-capitalist spirit was one directed by a moral criterion taking into consideration the relation of the individual to God, his last end, to himself, to his fellow-man and to society in general. The capitalist spirit is not governed by moral considerations; it sees business in its relation to the individual and ignores God and society. Be it noted that Capitalism is not *per se* immoral; it is an indifferent thing which may be used morally or immorally for moral or

[15] A. Fanfani, *Catholicism, Protestantism, and Capitalism*, N. Y., Sheed & Ward, 1935, p. 20.

immoral ends. Capitalism may be directed by Catholic, Protestant, or no ethics.

It was Luther and Calvin who paved the way for the out and out individualism rampant to-day. Wherever the Reformation succeeded it smashed the influence of Christianity on social relations. The old moral force of the Church to regulate the transactions of daily life in the light of ethical principles had vanished. Men were at liberty to act as they pleased. We have already noted the moral depravity resulting from Luther's teaching in Germany. In England after the reign of Edward VI a marked decline in the prevailing commercial morality was observable. Douglas Campbell, a modern English Protestant historian, tells us: " In the hands of men more logical, or of a less healthy moral fibre, Luther's dogma of justification by faith alone led to conclusions subversive of all morality. However this may be, enemies and friends alike have to admit that the immediate effects of the Reformation were dissolution of morals, careless neglect of education and learning, and general relaxation of the restraints of religion. In passage after passage Luther himself declared that the last state of things was worse than the first; that vice of every kind had increased since the Reformation; that nobles were more greedy, burghers more avaricious, peasants more brutal, that Christian charity and liberality had almost disappeared." [16]

When one recalls the fundamentally ethical nature of economic teaching in the Middle Ages, one realizes the economic importance of the lowering of the moral tone of society after the Reformation. It is not claimed that the capitalist spirit of the new age came on all at once. It was a gradual growth which spread until the old ethical spirit was weakened by being outnumbered. Once the break with tradition was complete, the pursuit of gain for gain's sake appeared. To protect themselves, even those who did not admit the principle adopted the method of free competition. Religious individualism had now passed into political and social individualism. Individualism was the Reformation's contribution to modern Capitalism. As Fanfani disagrees with Max Weber's theory that Calvin's idea of vocation produced capitalism, it need not be treated here.

[16] George O'Brien, *An Essay on the Economic Effects of the Reformation*, London, Burns, Oates, Washbourne, 1923, p. 52.

All that we desire to say is that, although the capitalist spirit was found in individuals before the Reformation, it was not until after the revolt and its separation of morality from daily life that the capitalist spirit really gained social force. This type of Capitalism could not have happened in a society imbued with Christian morality.

In summary, the effects of the Protestant revolt are seen in the neo-paganism of our own day, for this springs from the pagan stream of the Renaissance which caused the rationalism and atheism of the eighteenth and nineteenth centuries. One sees these effects also in the naturalistic instead of religious explanation of modern social theories, due to the changed conception of the nature and function of the State; in the transfer to the State of social functions which matured in the Church; in the idolization of the State as the dispenser of prosperity and the guardian of civilization; in the un-Christian spirit of our modern economic order; in the lack of common standards of truth in morals, philosophy, art and even in architecture, due to the subjectivism of personal feeling and individual opinion introduced by the doctrine of private judgment.

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THE CHILD LABOR AMENDMENT AND THE CATHOLIC CHURCH.

At the outset it is well to remark that there is no necessary conflict between the proposed Constitutional amendment forbidding child labor and Catholic principles or Catholic practices. Nor could there be quite naturally; for, like the repealed Prohibition Amendment, this hoped-for Constitutional enactment, as worded, merely seeks to enable the Federal Government to legislate in a matter of purely local concern, in an affair that falls by the great lines of Constitutional demarcation within the competency of the several States. The States now have full power to legislate in labor matters, just as they had full power to legislate in liquor matters before the adoption of the Eighteenth Amendment and have regained since its repeal. Whether or not fanatical or revolutionary groups would take advantage of such an amendment to attack by indirection religious liberty is another question, a question to be dealt with

as an addendum to the direct and immediate question up for discussion.

That direct and immediate question is this: Does the Child Labor Amendment contain anything subversive of the written or unwritten Constitution of the United States? If it does, that fact alone condemns it; for any argument of mere utility must be ruled out where fundamental political principles are at stake. On the other hand, if the proposed amendment be not destructive of the spirit of the American system of government, then the whole question whether the amendment should be ratified or rejected is one of expediency, nothing more.

Is this Child Labor Amendment an amendment that is germane to the Constitution? This is a question which demands a preliminary inquiry into the philosophy of American institutions in as far as these institutions are distinctive. That philosophy is found in the treatise, the greatest ever written on the Constitution according to Woodrow Wilson when he was giving a summer course at Johns Hopkins in his professorial days, that treatise is *The American Republic* by Orestes A. Brownson. Brownson was the foremost mind that New England or any other part of the Union ever gave the Church of God by conversion. He wrote this *American Republic* in 1865 and made it the epitome of his mature political thought.

The Civil War was the occasion of his discovering the twin fallacy of Webster and of Calhoun. One fallacy was that the United States is only a Confederation of States; the other is that, prior to the adoption of the Constitution, the States were severally sovereign, but became a nation one and inseparable by the ratification of the Constitution. Webster would have it that the States went into the Constitutional Convention as thirteen nations, but came out as more or less integral parts of one nation. Calhoun held more logically that, if the States went into the Convention distinct sovereignties, they could in the nature of things form only a compact or confederation, unless twelve of them chose to merge their respective sovereignties into one of the States.

Brownson saw under the impulse of secession that Calhoun was as badly awry as Webster was in his political philosophy. So this native thinker went into the question for himself and before the Civil War was half over he had worked out the whole

philosophy of the American system of government. He began by recognizing the palpable facts which Calhoun and Webster had naively passed over. These facts were: 1. the thirteen States were autonomous, not sovereign tracts of Britain's North American colonial territory; 2. moreover, these thirteen colonial units fought for their independence jointly and achieved it jointly. Therefore, at the moment of independence those thirteen erstwhile autonomous colonies began to exist as thirteen integral parts of one nation. The united colonies of North America was a nation; but a most distinctive nation from the standpoint of organic polity. They were a nation of states. And that fact constituted their natural or unwritten Constitution. In its incipient or inchoate form that Constitution preceded independence; for the several States at different times had been given separate charters conferring upon them varying measures of local autonomy; but the control of general affairs, such as foreign relations and intercolonial matters, remained in England. Domestic affairs were dealt with by each State separately, but general affairs were taken care of by the British Parliament. This early form of the unwritten Constitution illustrates the weighty principle quoted by Brownson from the distinguished French political writer of a previous generation. That principle is: *Constitutions are generated, not made.*

For this reason the Constitution in its unwritten form was born with the nation. Accordingly, the whole task of the Constitutional Convention of 1787, but dimly realized, was to give the general sovereignty of the nation articulate expression. Only in this sense is Washington's much recalled saying correct: that the States were thirteen staves with never a hoop. The nation before the adoption of the Constitution was as truly one and sovereign as after. But before, it had only a provisional and inadequate government; whereas after, it began to possess a permanent and adequate government. For a nation never ceases to exist except by conquest or annexation; but governments can come and go by legal processes remaking them or by revolutions overturning them either in a bloody or unbloody manner.

Now in respect of this change of government the Fathers of the Constitution builded even better than they knew. They provided that each generation, and as often as seemed expedient,

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might change the government in a perfectly legal way. But the Fathers made no explicit mention of how revolutionary changes could be brought about. That was something they did not visualize, so attached were they to this fundamental basis: domestic sovereignty is to remain in the several States; general sovereignty is to lodge in the Federal Government alone. These Fathers never dreamt that American citizens at any future time would want to change representative government for monarchy, or would prefer Caesarian or inorganic democracy to traditional Americanism, a nation of autonomous states functioning in two coördinate jurisdictions: one, particular or state jurisdiction extending to all local affairs; the other, federal jurisdiction or the states acting unitedly embracing general affairs, whether such affairs are *formally* general or only *virtually* general. The one thing that the Fathers of the Constitution seemingly did not advert to was the fact that a centralized government could be set up in principle and gradually no less than by overt act and outrightly.

Now the repealed Prohibition amendment brought this omission to light. Nevertheless the founding Fathers had guarded against such a camel-like revolution quite effectively, although by implication only. It was reserved for Elihu Root to point this out. That able lawyer in arguing against the constitutionality of the Eighteenth Amendment, not adopted by unanimous ratification of the states, declared that if the Court could find a way of pronouncing the said amendment Constitutional, then the government which the nation had known from 3 March, 1789, would have ceased to exist. To my thinking the Court did not find such a way; for a mere judicial pronouncement unbuttressed by Constitutional reasons and ignoring the apparently unanswerable argument of opposing counsel surely did not discover a juridical way of declaring that the Prohibition amendment was constitutionally drawn and constitutionally adopted. The Court, I am afraid, acted arbitrarily; but its dictate had to remain until reversed either by subsequent decision of the Court itself or by the constitutional people. The latter kind of reversal took place, we know.

Root's argument is masterly. It puts its author high among the eminent legal expounders of the Constitution. The argument takes this line. The amending section does make pro-

vision that the organic law of the land can be changed when any proposed amendment is ratified by three-fourths of the states. But, argues Root, there is an exception written into the Constitution on that amending power, an exception which implies tremendously more than it states. The exception, verbally taken, is that no state shall ever be deprived of its equal vote in the United States Senate without its own consent. But what would this equality of vote mean if the states were to be shorn of their sovereignty in domestic matters? Does not the protection of the lesser right imply the protection of the greater right; does not the enduring right to an equal voice in the nation's council suppose the anterior right of existing as an autonomous state with full control over domestic concerns within local borders? Root argues further that if a state cannot be deprived of its domestic sovereignty through one far-reaching or blanket amendment, neither can it by a series of lesser amendments with the same cumulating effect. Therefore, he concludes, any amendment which takes away a parcel of domestic sovereignty requires ratification on the part of each and all of the states, not merely the ratification of three-fourths of them, as is the case in germane amendments.

In this respect the interesting fact is that before the misadoption of the Eighteenth Amendment there was never any but germane amendments added to the Constitution. All of the preceding amendments either change purely political matters, as the manner of electing a president and senators, or they clarify the original bill of rights in super-protection of all the states, as amendments thirteen and fourteen. Yet for all that, the ill-advised Prohibition Amendment had its salutary lessons, once an aroused people repealed it. But there was one lesson not learned by the American people; it is that the Eighteenth Amendment was not only inexpedient, but it was also wholly unconstitutional. It was unconstitutional because, being revolutionary, it was not ratified by all the states, not adopted unanimously.

Thus far our preliminary inquiry. The detailed and somewhat extended rehearsing of political principles is well worth the time we have taken in considering it here. Now we are in a position to answer the question raised at the outset of this study. In fact we have already answered the question inferentially.

The principles explicated have only to be applied to the matter under discussion and the answer to the primary query becomes apparent. To the question placed at the outset of this discussion, *Does the Child Labor Amendment contain anything subversive of the written or unwritten Constitution of the United States?* I can see no other answer than an affirmative one. This amendment surely would destroy in principle the providential symmetry obtaining between strong central government and real, not nominal local autonomy through states domestically sovereign. This is a guarantee of political balance which Brownson says God gave no other nation in its unwritten or naturally developed constitution; for as a matter of historic fact not before the American Republic was born could efficient central government be promoted without uprooting local liberties, nor local autonomy be progressively cultivated without causing national disintegration. This proposed amendment would destroy in germ our unwritten constitution, the very soul of our written Constitution, by taking away in principle the very thing that makes us a *nation of states* instead of a potential dictatorship, as are the vaunted democracies of England and France; where, to use a Brownsonism, a mere majority can do anything but make a man a woman. This amendment destroys our unwritten constitution because it begins to take away piecemeal that organic law of ours which says that to the federal government belongs the regulation only of general affairs. True, that organic law of ours can be changed in whole or in part by the unanimous consent of the States. But when such change shall come about, the traditional American system under which we have grown and prospered shall have been cast aside. If that system should become outworn, it should be cast aside. But is it outworn? Rather is not our knowledge of the saving genius of the system unworn, brand-new, as the teacher told the pupil his mind was because unused?

I grant that before the Supreme Court began construing the general commerce and the general welfare clause with some of the broadness which was given them in the arguments of the Constitutional Convention itself (this is shown by Arnold Brandt of St. Louis in his last year's book, *Storm Over the Constitution*), there was some plausibility, but never solid reasons for urging the Child Labor Amendment. Then it looked as if

inter-state industry with labor conditions as an incident could not be regulated by Congress. Then an agitation for an inter-state industry amendment was timely; because that was recognizing that industry had become what bankruptcy, copyrights, and patent rights were at the time the Constitution was adopted, a local affair with such general ramifications that it could be effectively regulated only by the general or federal jurisdiction. But the grounds for urging an interstate industry amendment are gone. So the child labor situation, as far as it is inter-state, now patently falls within the power of Congress. All that remains is the regulation of intra-state child labor; but the several states have ample power to do that regulating: and if they are not doing it, their own citizenry is at fault. But lovers of the nation with its still unimpaired, God-given Constitution are not going to burn the house to kill the mouse.

By way of an aside let me say that the promoters of the Child Labor Amendment have been strangely apathetic to an abuse a thousand times greater, the lack of a family wage to actual family heads. Are not these sentimental destructionists of our national symmetry like Macauley's Puritans?—Macauley said the Puritans were against bear-baiting, not because they pitied the tormented animals, but because they disliked seeing human creatures enjoying themselves. And are our Child Labor Amendment promoters haters, not of cruelty to children, but of any and all things that go counter to their dictatorial complex, irrespective of whether the thing done be right or wrong? Or are they just downright ignoramuses in matters constitutional? Or again, are they like the fanatics Lincoln rebuked, willing to see the country perish rather than allow a passing abuse to be tolerated? They may be in any one of these categories or in a combination of all three of them. I concede we may have backward states in reference to this or that particular or to several particulars taken together. Some of this backwardness the states have had thrust upon them. The rest is of their own making. To get them out of that backwardness is commendable, if it can be done without violence to their native birthright, the prerogative of being able to work out their own domestic salvation. And the only American way to do this is to get each failing state to pass an intra-state child labor law. Henceforth, let us have the opponents of child labor shift their

social missionary endeavors from national disrupting to state converting.

Now for the promised addendum. The indirect harm that the proposed Child Labor Amendment might do the Church in taking away from Catholics a diminishing right that they share with all other American citizens, the freedom of education. Personally, I do not fear the adoption of the Child Labor Amendment particularly on the ground it may be a step toward federalized education. The federal government could hardly be more unmindful of religious liberty in the sphere of education than the several states now are. In the words of Baird Coler, the states are still saying two and two make five, where religious rights are concerned. I fear this proposed Amendment because it destroys the last barrier to personal liberty, protection against mob violence whether exercised by a majority vote or by a personal dictator. That barrier is the Constitution written or unwritten in its integral spirit. When either can be swapped for passing convenience, I tremble for my country's life. And I am tempted to pity rather than to flay the proponents of the Child Labor Amendment, pity them as having neither hindsight nor foresight. They don't scan the past; they don't see the present; they don't peer into the future. They are revolutionists by sentiment. And while so very much less dangerous than religious fanatics, loan capitalists and atheistic Communists, still they are indirectly menacing enough for us to reason with. No, they can hardly be reasoned with: they need our sincere prayers, because the hearts of slaves to sentiment like the Scriptural heart of the king only God can change.

JOSEPH P. DONOVAN, C.M.

St. Louis, Missouri.

THE MASS AS A SUBJECT OF A RETREAT.

To the Editor, THE ECCLESIASTICAL REVIEW.

As far as the Ignatian method of a retreat is concerned "The Mass as a Subject of the Retreat" (May and August issues of the REVIEW) seems to miss the mark. In the encyclical *Mens Nostra,* the Holy Father's epochal message on the promotion of a wider use of the spiritual exercises, there is this significant remark: "The apt coördination of the various parts, the won-

derful and lucid order in the meditation of truths that seem to follow naturally one from another; and lastly the spiritual lessons, which, after casting off the yoke of sin and washing away the diseases inherent in his morals, lead a man through the safe paths of abnegation and the removal of evil habits up to the supreme heights of prayer and divine love; without doubt all these are things which sufficiently show the efficacious nature of the Ignatian method and abundantly commend the Ignatian meditations."

Although Father Biskupek happily applies the threefold approach of the soul to God through the *via purgativa, illuminativa* and *unitiva* in the method of the retreat he proposes, the Mass, in the opinion of the writer, cannot fit as a subject or as the structural form of the spiritual exercises of St. Ignatius. For, " the apt coördination " of the various parts cannot be possible if the retreatant begins his retreat by almost prescinding from the first and most important of the four parts of the Ignatian method. The " first part " or " week " of the Ignatian idea of a retreat scrupulously avoids anything that may distract the soul from the consideration of the most fundamental truths of God's relation toward man. It avoids specifically even meditations on the life of our Lord which are proper to the *via illuminativa* and *unitiva* way but not to the *via purgativa.* Father Timothy Brosnahan, a great master of the Ignatian method, in *Man for God* gives a very close and masterly analysis of the first part of a retreat as he develops the basic idea of the opening sentence of his pamphlet: " The ultimate question of life, philosophy and religion, is—whence came I?."

The Ordinary of the Mass does lead the individual to the heart and soul of the Mass, the consecration, and therefore to the highest form of prayer. Father Biskupek very well shows how the Confiteor, the Judica, etc. are apt steps to this wonderful climax of prayer. A retreat, however, is not merely prayer as such. The meditations in the Ignatian method of a retreat are more than pious ramblings and affectionate colloquies. Especially in the first part of a retreat the meditations are serious and even deep studies of God and of man, of the Creator, of the creatures He has made, and of man's proper use of those creatures. At the end, at least, of each of these meditations the retreatant makes " colloquies " that are congruous to the

meditation already made. The Mass or the various prayers of the Mass are not apt subjects of a retreat because almost the least part of these prayers would distract the retreatant certainly from the almost strictly thought-meditations of the first "week". There the retreatant digs quietly and thoroughly into basic truths quite stripped of the soul-strengthening contemplations on the life of Christ. It is true that we may piously contemplate on the words of the Ordinary of the Mass by what St. Ignatius calls the second method of prayer. But a retreat is not a retreat in the Ignatian system without a deep and thorough "exercise" in the various studies of self and God. And, as if not to endanger a retreat with too much thought and little actual converse with God, St. Ignatius makes sure to insist on the preparatory prayer and on the colloquy in the most thought-provoking meditations of a retreat. Besides, there is growth in the Ignatian method of a kind that the prayers of the Ordinary of the Mass simply do not give. That growth is interior principally because it comes from a fuller appreciation of man's position before God and the consequent movement of the will toward a change and reform of life and closer union with God. The prayers of the Ordinary of the Mass take this larger appreciation and more fervent union with God for granted. The prayers of the Mass would therefore seem to the writer to fill a more useful purpose as colloquies, wherever they may apply in a retreat, than as a structure or as a subject of the retreat.

GABRIEL A. ZEMA, S.J.

New York, N. Y.

WAS THIS THE FIRST AMERICAN CATHOLIC WEEKLY?

As I sit down to write these notes on what seems to me a forgotten chapter in the history of American Catholic journalism, I am forced to ask myself whether the subject treated in this article is really an unknown and forgotten chapter. I dare not decide whether it is or is not. If I say "yes" (and this, I confess, is what I am inclined to say), would the erudite searchers in these matters rise up in righteous wrath to tumble my house of cards about my head? On the other hand, if I said "no," would I be within the bounds of truth? The decision

therefore I leave to others. One thing, however, that I do know is that I have read several accounts relating the story of Catholic journalism in the United States, and also in Canada, and have searched in vain through the story of the last hundred years and more for even one single clear, exact, definite reference to the journal or rather weekly that furnishes the subject of this article. There is possibly a mention in John Gilmary Shea's *History of the Catholic Church within the limits of the United States,* (Vol. III.); but if so, it is an extremely vague reference. I have found no other mention.

Quite recently an old weekly was given to me—or rather loaned to me—for examination. This it is, about which this article is written. I understand that, though at present in private hands, it will eventually, perhaps very soon, find its way into the library of a certain well-known Catholic institute in the city where it was originally published. I sincerely hope that this is true, for the journal seems complete and to my mind is a precious relic of early American Catholic publications.

There is no need to give in detail here the story of the early pioneer Catholic newspapers of the United States. We know that the first was Bishop England's *United States Catholic Miscellany,* founded in 1822. The second was the *Catholic Advocate and Irishman's Journal,* founded in 1823 to assist Bishop Conwell in his trouble during the Hogan Schism.[1] It is true that even before these there were one or two other journals that might possibly be classified as Catholic newspapers since they were Catholic not only in editorship but also in their whole tone and make-up. But since they were not distinctively religious I have not included them here. The next journals to appear seem to have been due to the energy of Bishop Fenwick. In 1829 he seems to have started two new newspapers, one in Connecticut (11 July, 1829) and the other in Boston (5 September, 1829). The first did not long survive, but the second has evolved through the years, and through many trials, into the present *Boston Pilot.* These four just mentioned are the pioneers? Are there others before this time or during this time up to 1829?

[1] Kirlin, *Catholicity in Philadelphia,* Philadelphia, 1909.

The next journal seems to me to be the one that was given to me for examination. It also is due to the energy of Bishop Fenwick. The name it bears is: *The Expostulator* or *Young Catholic's Guide*. The first number of the paper (Vol. I, No. 1) was issued at Boston on Wednesday, 31 March, 1830. Is this the newspaper meant by J. G. Shea when in the third volume of his *History* he states that Bishop Fenwick returning (1829) from the first Provincial Council of Baltimore founded the *Catholic Expostulator?* Or is *The Jesuit* meant—this paper was founded by Bishop Fenwick in September 1829—which changed its name, I don't know how many times, in the first years of its existence—e. g. to *Catholic Intelligencer?* Or is still another journal intended. But if Shea meant the first, he has managed contrary to his custom to slip two errors into a single sentence. The name was not *The Catholic Expostulator,* nor was the date of its founding 1829, but March 31, 1830.

The EXPOSTULATOR published weekly, under the auspices of "The Jesuit" (to appear every Wednesday,) by WILLIAM SMITH, for the proprietors, at $1.50 per annum in advance, *exclusive of postage.* All communications must be postpaid, and directed to the Editor of "The Jesuit" Boston, Mass.

The *object* is to explain the Principles of the Catholic Church.

* * * * * * * *

Office: ..... No. 75 Kilby Street

* * * * * * * *

Between the words *Expostulator* and *Or Young Catholic's Guide* is a picture of a little child being guided on its way by a guardian angel. Underneath these words and this picture in smaller capitals we find a quotation from the Psalms (XC. V. XI) "He hath given his angels charge over thee, to keep thee in all thy ways". The following line gives the volume, place, date and number (in that order) of publication, e. g.

VOL. I BOSTON, WEDNESDAY MARCH 31, 1830 NO. I

In the left-hand upper corner of the front page text is placed the box (see above, p. 467) which never varied in its appearance and wording until in the very last number it is dropped.

The weekly was a sheet of four pages. As far as I could make out from a fairly thorough examination it never varied in this number, always four pages, never more, never less. The fifty-two numbers of Volume I have exactly 208 pages in all. The size of these pages is about eight inches wide by some eleven inches long. The paper, though frankly I am no judge, upon which the weekly is printed seems to be strong and of excellent quality. The copy which I examined has turned a yellowish or brownish shade through the course of its hundred and more years of existence and is still in remarkably good condition. Its paper was, as we can see here and there throughout the old bound copy that is before me, at one time of an excellent whiteness, helping greatly the clarity of the type. The letters, though rather on the small side, are clear and very easy to read.

The four weeklies mentioned, though not by name, in a previous paragraph were all founded for grown-ups, for the adult. This one seems, nay was, founded by Bishop Fenwick for the consumption of the young, though not exclusively. Its title, illustration and manner of addressing its readers all indicate this in no uncertain way. But as I think of this early weekly for the young Catholic, I keep wondering to myself how it must have appealed to the young of those bygone days. It seems hard to realize that it was intended for them and not for adult minds. I cannot imagine a child of to-day even looking at the paper except under compulsion, let alone reading it. It is almost as though some wise and learned old theologian was trying to talk to a young boy or a young girl and had forgotten to leave the language of the seminary classroom behind him.

But whether the young of those days read it or not, what I want to know is: *Is this the first newspaper or Catholic weekly intended for the Boys and Girls of the United States?*

The policy of this weekly is clearly stated in an editorial (p. 3 of Vol. I, No. 1.) I think it worth while to quote this *in extenso* as affording interesting sidelights on Catholic journalism a hundred years ago.

Address of the Editors.

Dear Children,

The following considerations have led the Editor to publish this little paper. He saw the great, pervading interest, which the Holy and Venerable, Catholic Church has already excited in the minds of his numerous pious and patriotic fellow citizens, who are not of the *ancient household of the Faith,* yet who are actuated by a laudable desire of ascertaining and walking in the way of the truth, and the life of salvation. He has with sorrow, felt that the cooperators of the *Wicked One* have been, and still are, at their impious work, in order to seduce souls from the *narrow way which leads to life* and who like the wicked Pharisees of old, *appear just to men, but within are full of hypocrisy and of iniquity, of extortion and uncleanness; who shut the kingdom of heaven against men,* and in their malicious cruelty not only do not *go in themselves* but also as far as they can, *prevent others from entering.* He has painfully witnessed the uncharitable conduct, the interested calumnies, with which the Church established upon St. Peter's Faith, has been so strangely aspersed. He has therefore considered it to be an imperative duty to guard the " little children " of the venerable Spouse of Christ, against the evil effects of such imposture, and has determined to present an " Expostulator " and sure " Guide " not only to the " Young Catholic " but to all those who wish to travel in the road to Heaven. This paper, though small, will be eventually found to contain much valuable information and to possess no small degree of interest. The Editor desires to promote the honor and glory of God, to separate the sound grain from the chaff and the noxious tares, to explain the doctrine of the Church, which is " the pillar and ground of truth " and to be an humble instrument in the hands of His Adorable Maker, in imparting True Religion, and of course True Happiness, to every honest enquirer after Christ. What an abundant source of joy would it be to him, were he to behold the universal family of man bound together in the strong chain of philanthropy and Christian Love, and unanimously confessing " One Lord, One Faith, One Baptism ".

Dear Children—may this " Expostulator " produce the same good effects in you, and in all who will read it, as did the Little Book presented by the Angel in the Great St. John.

All the numbers of this Paper, like those of " THE JESUIT, OR CATHOLIC SENTINEL ", will be closely connected so as to constitute a very neat and instructive volume, at the end of the year.

The matter contained within the pages of this journal, as the bold editor claimed, would " possess no small degree of interest," and I would like to be able to quote at great length, did time and space here permit. But as examples of Catholic journalism of the 1830's I would like to quote just two passages. Unfortunately this journal contains practically no reference to contemporary events and so to the searcher for historical data it is of no great historical importance. But one thing may be said for it and its contents, and that is that the *Expostulator* during the year of its existence managed to cover a very wide field of Catholic theology and practice, besides including many a pious story and religious anecdote, brought into its pages to act in much the same way as they would in a Rodriguez Chapter of " Preceding Doctrine confirmed by examples ".

The two quotations I want to place before the reader bring out, it seems to me, some interesting points in the journalism of the time. The first shows a certain practical point of view and a directness that is so often lacking to-day—but also shows the editor in full theologic gown; the second quotation, in its implication, is rather comic though perhaps illustrative of a mentality still close to the trying days of the American Revolution:

> ON PLAY AND AMUSEMENTS.
>
> Recreation is necessary for those who apply themselves closely to labor or to study; recreation . . . at some laudable exercise is very suitable to young persons.
>
> Amusements and diversions are not contrary to virtue, but they should be innocent and that they be such the following conditions . . . ought to be observed.
>
> 1: In respect to time, we should care how to regulate it. If there is too much of it spent in amusement, it becomes no longer a recreation but an occupation, etc. etc.
>
> 2: With respect to the manner of amusing ourselves we should avoid two things, attachment and sin . . . Young people very easily become attached to it.
>
> 3: With respect to the kind of amusements, two things are to to be observed, first: never play at those games that are forbidden; second: it is more laudable to amuse ourselves in our own families.

There is much more to the same effect.

I am almost tempted to quote from an essay on devotion to Our Lady and to St. Joseph, but this would only overload perhaps my article and so I resist that temptation. However the second quotation to be here cited is rather interesting in its implications:

> Neither have we any difficulty in believing, with many learned individuals, that there are several in the British Empire . . . whose ardent love of God, not only opens for them the road of salvation but also etc."

I wonder if the implications I have read into this were really intended—I would rather doubt it.

Some of the very few advertisements are not uninteresting, as for instance (Vol. I, No. 29, 13 Oct. 1830):

> FOR SALE
>
> And may be had at P. Mooney's
>
> CATHOLIC BOOKSTORE
>
> Letters on the Spanish Inquisition
> In a neat 12mo vol. well bound and lettered at 62 1-2 cents
>
> ** The above is unquestionably the best work ever written on the subject.
>
> ALSO
>
> May be had a few copies of the 1st Vol. of *The Jesuit*, neatly bound and lettered. Price $4.00.

With the last number of Volume I the *Expostulator* seems to have ended its existence.[2]

> The Patrons of the Expostulator are informed that the present *Number* completes the volume. No more will be issued after today (23 March, 1831). Persons desiring to have all the numbers, from the beginning for the purpose of having the same bound into a book form, can be supplied at this office.

I bring this short chapter in American Catholic journalism to a close wondering—

[2] Cf. p. 206 2nd col.

1. Is this really an unknown chapter?

2. Was this journal really the fifth distinctly Catholic religious weekly in the United States?

3. Is this, as I think it is, the first weekly devoted to the welfare of the young American Catholic?

4. Who were its editors? Was one of them Bishop Fenwick himself or did his Vicar General, Father Flaherty, have anything to do with it? I did not mention the editors by name because I had no means of knowing just who they were.

5. Why did it stop? Did it stop because it did not really appeal to the young or because of lack of funds, or because of unnecessary duplication of work by two Catholic papers run under the same control.

In ending these notes on five marks of interrogation I know that I am giving an unsatisfactory conclusion to what I have written. I am sorry, but in the present state of my knowledge concerning the *Expostulator* I can do no more. Will some one who may know more, throw some light on the dark points?

JAMES S. MCGIVERN, S.J.

Valkenburg, Holland.

EASTERN NOTES.

The Council of Florence. The year 1938-39 is the five-hundredth anniversary of the short-lived but important reunion between East and West that was signed at Florence in 1439. The first celebrations have already been held in Italy, at Florence itself, under the presidency of Cardinal Elias dalla Costa, Archbishop of Florence. Numerous papers were read by experts in oriental matters at sessions of the congress, and solemn liturgies were sung according to the usages of the Greeks, the Russians and the Ethiopians. Particular care was taken that nothing should be said or done that would offend the susceptibilities of the dissident Orthodox.

This year for the first time the blessing of the sea at the Roman Lido was carried out, in the presence of Cardinal Pellegrinetti and of the civil and military authorities, by a hierarch of Eastern rite, Mgr. Alexander Evreinov, ordaining bishop in Rome for Russian Catholics. Mgr. Alexander blessed

the waters with a relic of St. Nicholas of Myra (a patron saint of sailors), and prayers for mariners, living and dead, were offered by a naval officer.

The Conversion of Russia. In 1888 there was solemnly commemorated the nine-hundredth anniversary of the beginning of the conversion of Russia by the baptism of St. Vladimir, grand-prince of Kiev, in 988. Since then, in our own day, Russian Christians have undergone the most terrible and far-reaching persecution in history, and it is doubtful whether anywhere in that unhappy land this year's 950th anniversary of its conversion was openly observed. In other countries it has not been allowed to pass unnoticed. In London, England, for example, it was celebrated by both Orthodox and Catholics on 28 (15th) July, feast of St. Vladimir according to the Julian calendar. The Catholic Society of St. John Chrysostom organized a Slav-Byzantine liturgy and a meeting that was addressed by the Reverend Doctor Dvornik, of Prague University, the results of whose researches into the history of the relations between the Holy See and Constantinople in the ninth and tenth centuries have made considerable sensation. A number of distinguished Orthodox and Anglicans were present at the meeting. In New York on St. Vladimir's day the Holy Liturgy was concelebrated in the Catholic Russian chapel of St. Michael on Mulberry Street by Father Andrew Rogosh, New York, and Father Michael Nedtotshin, Los Angeles, and the feast was solemnly observed by the Catholic Ukrainians and Carpatho-Russians and the Slav Orthodox throughout America.

Father van den Bossche. The death has taken place of a Flemish Redemptorist of the Byzantine rite who was at one time well-known in North America. Louis van den Bossche was born in 1887, and in 1913 offered himself in the service of the Catholic Ukrainians in answer to an appeal from the Archbishop of Lvov, Mgr. Andrew Szepticky. He was sent to America in the following year and ministered to the Ukrainians there for the next ten years at, among other places, New York, Chicago, Yorktown, Montreal, Winnipeg and Regina. Father Louis did not allow his labors and extensive travelling (he used to say that he learned his very idiomatic English from salesmen

in the smoking-cars of American trains) to abate the ascetic and rigors of his rite, and in consequence his health was impaired. He was recalled accordingly in 1924 and made pastor of the Ukrainian parish of St. Vladimir at Brussels, whence he would visit at the chief feasts the Ukrainian colony at Manchester in England, where he was greatly beloved. Father Louis died at Liége on 18 April last.

The Sacred Eastern Congregation. In amplification of the first of these notes in the July issue, the countries in which the jurisdiction of the Sacred Eastern Congregation has been extended to all Catholics of whatsoever rite are Egypt, Erithrea and northern Ethiopia, southern Albania, Bulgaria, Cyprus, Greece and the Dodekanese, Iran (Persia), Irak, Palestine, Transjordan and Sinai, Syria and the Lebanon, Turkey-in-Asia and Turkish Thrace.

Rumania. Following the opening of the Rumanian College at Rome recorded herein in April, the Secretary of the Sacred Eastern Congregation, Cardinal Eugenio Tisserant, has paid a visit to Rumania at the invitation of the Byzantine Catholic bishops. In addition to an audience with King Carol, the Cardinal visited the dissent Orthodox monastery of Tsiganesti, near Bukarest, where he was received by the monks with liturgical honors. In May the French Institute of Byzantine Studies was inaugurated at Bukarest under the direction of the Augustinians of the Assumption.

The Orthodox in America. There are said to be some 6000 Orthodox Bulgars in U. S. A., chiefly in the states of New York, Missouri and Illinois. The holy synod at Sofia has recently appointed a bishop for them in the person of Mgr. Andrew Velitsky.

At the same time it is reported that the Orthodox Russians of the jurisdiction of the Synod of Karlovtsy intend to establish a senior seminary in America, provisionally in association with Columbia University.

DONALD ATTWATER

Saint Albans, England.

CAMPAIGNING FOR LIVING WAGES.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Stamm in the September issue of the REVIEW offered suggestions, e. g., boycott which could do much to better conditions. To follow out his suggestions a certain amount of information is necessary for the priest, about the firms who do and do not pay the living wage and the trade names of the goods they produce.

The N. C. W. C. at Washington could secure this data and keep it up to date and spread the knowledge of it to priest and people through the Catholic press. The methods of the campaign for decent movies had the approval of the hierarchy and that campaign had notable success. It can be easily doubted whether the struggle for a living wage will ever have any success unless it is done in a big way paralleling the movie campaign, so that the whole nation may be made conscious of it and people of every church can rally to the support of their leaders.

A few priests here and there raising their voices without any national organized movement would be but a spasmodic affair with little or no fruit.

PATRICK J. WHELAN

Roxbury, New York.

DISPOSITION REQUIRED FOR ABSOLUTION.

Qu. Is an act of humility (humble confession of one's sins) sufficient disposition for absolution; if not, must one ascertain each time whether a person is disposed to avoid all mortal sins? and, in case of devotional confessions, at least one venial sin? If this is required what is to be done as regards the crowds that make devotional confessions only, especially children?

It seems to me that very many people do confuse the act of contrition with an act of humility.

Resp. 1. An act of humility is not sufficient disposition for absolution. Strictly speaking, humility is an act in which a person, considering his own defect, holds himself on the lowest plane, according to his own position (cf. *Summa Theologica,* IIa-IIae, qu. 161, art. 1); or, in other words, consents to being

considered as unworthy of honor. The contrition, signs of which are absolutely requisite in the penitent in order that he may receive absolution, is properly defined as a sorrow and hatred for (one's own) sin with the intention of not sinning again. It consists formally of that sorrow, to which the hatred is presupposed and the intention is consequent.

2. The confessor is bound to ascertain that the penitent is properly disposed before he gives absolution, since the contrition, confession and satisfaction of the penitent constitute the proximate matter of the sacrament itself. The fact that a great number of confessions are to be heard in no way lessens the responsibility of the confessor in this regard.

3. A devotional confession is that made by a person already in the state of grace. This person confesses some venial sins which have been committed since his last confession, or some sin which has already been submitted to the power of the keys. In this case the sacrament is meant to produce an increase of habitual grace in its recipient. Because it is a part of the sacrament of Penance, the devotional confession must be contrite. It is the confessor's duty to satisfy himself that it is.

IGNATIAN METHOD OF PARTICULAR EXAMEN.

Qu. I have been studying the subject of particular examen lately, and I have encountered a difficulty which you may be able to solve.

The Ignatian method of particular examen has always been an emphasis on one particular fault, a continual effort to quell one defect before attempting to eliminate others. Of course there was also the cultivation of the opposite virtue.

But for years now it has been the custom of many religious houses to have faults and virtues read out of a particular examen book, and the religious are supposed to examine themselves on those different points. One day the subject might be purity, the next obedience, and so on.

This system seems entirely contrary to the Ignatian. Doubtless one could ignore the book and concentrate on one's predominant fault, but then the reading of the several points would seem useless.

Could you inform me how and when this other method of particular examen began, and, if possible, why it did so?

Resp. The particular examen is a detailed, methodical and practical investigation into one's own sins and imperfections for

the purpose of eradicating these faults, practising the acts of the virtues more fully, and thus progressing in the spiritual life. From the time when men began to write scientifically about the process of acquiring Christian perfection, this process has been noted and described. The fifth among the *Collationes* of Cassian, in which he deals with the capital sins (which by the way he counted as eight), centers round this idea of practical self-examination.

It was the glory of Saint Ignatius Loyola and his school to mark out this practice with an almost mathematical clarity. The vice that was to be overcome was to be the source of other evils in our lives. It was to have serious effects, which were external and observable and frequent. The exercise proper consisted in the prayerful and assiduous noting of the number of times the person had fallen into faults emanating from that vice, and then comparing the number of such falls with the number observed the previous day. The vices to be eradicated were primarily those which were observed in one's own life. The virtues to be obtained and nurtured were first of all the opposites of the vices destroyed, then the virtues to which the religious rule is primarily ordained, and finally those which are named or predicted of our Lord in Scripture.

The practice of reading a particular examen in a community at the time specified for this exercise had, if not its beginning, at least its greatest impulse, with the appearance in 1690 of the *Examens Particuliers sur Divers Sujets* by M. Tronson, the Superior of Saint Sulpice. They were written, as the author says in his preface, to make the practice of particular examen easier. M. Tronson wished to give his seminarians an enormously detailed and practico-practical picture of Christian perfection so that they might have an almost visual picture of the ideal which they were striving to attain through the particular examen. "These examens," he said, "will be like so many mirrors upon which a person has only to cast his eyes to know, in a moment, what there is of imperfection in his conduct." Moreover, the reading of the examens was intended as an aid in instructing to piety, and at the same time ordered to tie up this examen with the act of mental prayer.

Saint Ignatius, and the theorists of his method, like Le Gaudier, intended that a considerable period of time should be

spent upon one subject of particular examen. The good that Tronson set out to do required that a new subject, or at least a new aspect of a subject should be treated every day. The two methods are obviously not opposed, but complementary: each has its own value in the spiritual life. But obviously they cannot be followed at the same time.

One way of making the two methods available to all religious institutions is pointed out in a letter of the Congregation on Seminaries and Universities, written to the Bishops of Portugal on 8 September, 1935. This document ordains that in seminaries the younger students should make their meditation apart from the older men. These latter, it is expressly ordained, are to make their meditations individually, " singillatim unusquisque super libro proprio ". Since the particular examen is of its very nature meant to be connected with and integrated to the meditation, (for the resolution of the meditation will obviously have to do with the matter of the particular examen), there is no reason why eventually a similar plan should not give all clerics the advantages of the two methods.

PERMANENT BISHOP'S THRONE IN PARISH CHURCH.

Qu. Is it proper to erect a bishop's throne in a parish church to remain there permanently?

Resp. " In the cathedral only is the bishop's throne a fixed ornament of the church. In other churches a throne is prepared in the sanctuary, normally on the Gospel side. Over the seat is a canopy of the color of the Mass." (Fortescue, *The Ceremonies of the Roman Rite Described,* p. 158.) On pages 4 and 5 of the same book, detailed plans of a parish church and of a cathedral are given. The sanctuary of the cathedral contains a throne, the sanctuary of the parish church does not. Only at the visit of the bishop of the diocese, or a higher ranking prelate, such as the metropolitan, should a throne be erected in a parish church if he is to appear in a liturgical ceremony which requires a throne. It is taken down afterward. Cathedral comes from " cathedra ", the chair of the bishop. Hence the cathedral is the church in the diocese which contains the " cathedra " or throne. (Lee's *Glossary of Liturgical and Ecclesiastical Terms.*)

ATTENDANCE AT PLAYS IN WHICH BAD LANGUAGE IS USED.

Qu. When is it sinful to attend a play during which considerable bad language is used?

One of the current stage successes in New York, now appearing in San Francisco, capitalizes on the profanity of its chief actor, who begins his " cussing " in the first scene and is still at it when the curtain is finally rung down. Most of the swearing is done in the presence of his six-year old grandson, who is an apt pupil and to the evident delight of the audience repeats choice bits of the old man's profanity, occasionally adding something of his own.

The play has received enthusiastic encomium at the hands of well-known Catholic reviewers. One of the latter warns of the stream of bad language, but still thinks that all lovers of fine acting should go and see the play. Another praises it but admits that there are " lines out of key ". A third, in the official organ of a great Western archdiocese, feels constrained to say that, " One or two of the play's lines might easily have been eliminated without injuring the fun content."

The manager of a leading motion picture house remarked, " How do they get by with this on the stage? Fancy that sort of stuff passing the Breen censorship in Hollywood."

Our Holy Name men edify their congregations when month by month they rise in church to repeat aloud their pledge against indecency, obscenity, and profanity in speech. The entire congregations edify the angels, when once a year they repeat in unison the stirring pledge of " The Legion of Decency ".

The attitude of all right-minded people is clear in the matter. Bad language should not be tolerated anywhere, not even on the stage. How then can Catholic editors, through their official dramatic critics, approve productions in which the Second Commandment of God is so frequently and flagrantly violated?

Resp. In general, principles governing theater presentations which include " bad language " are fairly well set forth in the manuals of moral theology. The specific case presented above is not easy to solve without having seen the play.

There are three ways in which a person in the audience might commit sin: 1) by approving mentally the bad language or coming to look upon it as less evil than it really is; 2) by giving scandal; 3) by promoting the financial success of the production. In general, one might say that the profanity would have to be pretty bad to cause moral injury under the first head. At least, that is true of the times and the country in which we

live. If definite scandal were given to the friends and acquaintances of the persons witnessing the play, that would obviously be a sin. Finally, the extent to which a single individual would promote the financial success of the production is probably so slight as not to deserve serious consideration.

We regret that the foregoing statements are necessarily hypothetical, and we repeat that since we have not seen the play we do not feel justified in making a definite pronouncement upon the morality of witnessing its production, particularly in view of the fact that " well-known Catholic reviewers " do not see any immorality in such attendance. The best solution of the case would be provided by a committee of competent persons who should either see the play or obtain and consider an unexpurgated copy of it.

THE TWENTY-FIFTH OF DECEMBER.

There are two reasons for holding the date of our Lord's birth to be the twenty-fifth of December. There is the tradition of the Apostolic Church of Rome, and there is the record of the census taken under Augustus and kept for hundreds of years in the Roman archives.

The age-long tradition of the Roman Church is attested by Saint Chrysostom in the East and by Saint Augustine in the West. In *De Trinitate* (book 4, chapter 5) Saint Augustine says: " He was born, as the tradition affirms, in the eighth day before the Kalends of January ". What is more, the saint brings forward the fact certified by the tradition as evidence that Christ was conceived of the Virgin about the twenty-eighth of March: " Both the Paschal festivity and His Natal Day, so well known throughout the Church, show that Christ was conceived and that He suffered in the month of March." [1]

In a sermon preached at Antioch in the second last decade of the fourth century, Saint Chrysostom declares that, though " it is not yet ten years since this day [Christmas on 25 December] was clearly made known to us, it was known from the beginning to those who live in the West. . . . For they who dwell (in Rome) have observed it from the beginning and by an old tradition, and have themselves now sent us the knowledge of it." [2]

[1] *In Heptat*, book 2, n. 90. [2] Migne, *P.G.*, tom. 49.

From this we gather that the Nativity was not kept as a special feast in the East until it was introduced there from the West toward the end of the fourth century, and that there was no definite tradition in the East regarding the date of our Lord's birth. There was a commemoration of it on the sixth of January.

The aboriginal tradition of the Roman Church found strongest confirmation in what Tertullian calls " that most faithful witness of the Lord's Nativity kept in the archives at Rome ". Justin Martyr appeals to it, in his First Apology addressed to the Emperor and Senate, as certifying the birth of Christ in Bethlehem: " There is a village in the land of the Jews, thirty-five stadia from Jerusalem, in which Jesus Christ was born, as you can ascertain also from the registers of the taxing made under Cyrenius, your first procurator in Judea " (N. 34). Treating of our Lord's descent from David, Tertullian writes: " He was from the native soil of Bethlehem, and from the house of David, as among the Romans, Mary, of whom is born Christ, is described in the census." [3] Only an inspection of the registers would reveal the fact that the Blessed Virgin's name and lineage were entered therein.

We have it on the authority both of St. John Chrysostom and Saint Augustine that the census record was still extant in their day. In the course of the sermon cited above, the former openly appeals to the record in proof of our Lord's birth having taken place on 25 December. After quoting Luke 2: 1-7, he goes on to say: " From this it is plain that Christ was born in the time of the first enrollment." Saint Augustine makes but incidental allusion to the matter, but makes it in the manner of one who is referring to something that is well known and even notorious. "*Apparet*," he says in his commentary on Saint John's Gospel, " *quo consule, quo die conceptum de Spiritu Sancto virgo Maria peperit Christum* " (tract. 23, n. 12); it is matter of record in whose consulship and on what day the Virgin Mary gave birth to Christ ". The impersonal *apparet* denotes something that rests on documentary evidence. And the source of the evidence is indicated by the reference to the consulship. It is the Roman method of fixing a date, and the date the records publicly kept at Rome could alone have supplied.

[3] *Adv. Judaeos*, C. 9.

The immemorial tradition of the Roman Church fixes the date of our Lord's birth. And the tradition is corroborated by the census record. All this is attested by men of unquestionable competence and unimpeachable honesty. We are, therefore, warranted in believing that we are keeping the festival of Christmas on the very day that Christ was born.

BISHOP MACDONALD.

Antigonish, Nova Scotia.

"IMPERATA" ON DAYS OF FIRST OR SECOND CLASS.

Qu. Should the Imperata be sung on days of the first and second class?

Resp. The 1937 Pustet Ordo, Tit. vi, § 1, states that the Oratio Imperata is not said or sung on doubles and Sundays of the first and second class, unless prescribed for a grave and public cause. If it is prescribed for a grave cause, it is omitted, however, on doubles of the first class, Palm Sunday and the vigil of Christmas and of Pentecost. If the Ordinary prescribes the Oratio Imperata for a grave cause even on doubles of the first class, even then it is omitted on Christmas, Epiphany, Holy Thursday, Holy Saturday, Easter, Ascension, Pentecost, Trinity Sunday, Corpus Christi, Sacred Heart of Jesus, and Christ, King.

The classification of the Oratio Imperata must be determined by the words of promulgation by the ordinary. Unless he specifically includes the clause "for a grave cause," or words to that effect; or "for a grave cause on doubles of the first class", the priest will follow the rule of the usual Oratio Imperata, and omit it on all doubles and Sundays of the first and second class.

REQUIEM MASS CARDS FOR NON-CATHOLICS.

Qu. Is it proper to make out Requiem Mass cards to be given to the relations of a deceased non-Catholic?

Resp. Canon 2262 § 2, No. 2 decrees that a priest can apply the Mass for an excommunicate privately and if there be no scandal. No distinction is made whether the excommunicate be alive or deceased. Hence, there is no prohibition against applying the Mass for deceased non-Catholics, provided no

scandal is involved. It is difficult to say definitely, in individual cases, whether the issuance of Mass cards or spiritual bouquets would give scandal. Ordinarily no scandal would be given and the spiritual bouquets might be issued. However, a sung Mass (and therefore a card indicating this Mass) would scarcely be included in the provisions of canon 2262, § 2, No. 2.

OCTAVE OF REQUIEM MASSES AFTER ALL SOULS' DAY.

Qu. Will you please give me the following information?

1. Which form of Requiem should be used in the Novena of Masses offered beginning All Souls' Day?

2. What oration or orations should be said?

3. In reference to the *quotidiana* or daily Mass, what orations are to be said? For the second, may one substitute the prayer for one's parents?

Resp. 1. The rubrics permit an octave of High Masses (Additiones et Variationes III - 7), but do not indicate the text of the Requiem Mass to be used. By exclusion of other texts, it would seem that the text of *Missa Quotidiana* should be used. Even this text is forbidden on certain feast days in certain churches according to the prescriptions of the rubrics. (Cf. Add. et Var. III, 6.)

2. When the *Missa Quotidiana* is celebrated, three orations are to be recited: first, for the person (or persons) for whom the Mass is offered; second, *ad libitum celebrantis*; third, for all the faithful departed. When the Mass is offered for all the souls in purgatory, the three orations should be recited as they are found in the text of the Mass.

3. The second oration of the *Missa Quotidiana* can be recited for the repose of the souls of one's parents.

Book Reviews

THE SALVATION OF THE NATIONS. By Hermann Franke. Translated by Canon George Smith, D.D. Preface by Karl Adam. London, Geo. E. J. Coldwell, Ltd. 1938. Pp. 142.

Dr. Franke's book is concerned with the question of the " relation between Germanism and Christianity, between racial individuality and the Christian gospel of salvation ". The German of to-day, Karl Adam declares, looks for the " physiological source of his spiritual unity, and he sees race as a biological entity; he views it in the oneness of its blood, of its inheritance, in those principles which are the ground of the unity of its spiritual functions, the source of its character." The author takes this for granted, and argues that the revelation of the Sacred Scriptures had in view not so much the salvation of the individual as an individual, as the formation of a supernatural community. True and complete nationhood, therefore, can be attained only within the framework of the Christian life.

The author quotes Michael Schmaus with approval: " Only the influence of positivist philosophy could have caused me to lose sight of the truth that communities are more than the sum of their individual members . . . (and) receive a consecration which is independent of that which they receive through the redemption of their members." He stresses the claim that the espousal of a nation with Christianity in no way involves renunciation of national individuality. " When a nation becomes Christian the nation gives testimony to Christ by giving something that is peculiarly its own; and by such conversion Christianity becomes the richer, Christianity receives a new and added growth . . . God gives each race special aptitudes for the Gospel of Christ, and it is these specifically racial qualities that a converted nation puts at the service of the Gospel."

The author's courage appears in Chapter VII where he denies that service to the nation is equivalent to the service of God. Emphasizing the importance of the liturgy of the Church, he calls it a " most precious and essential contribution toward the formation of a people in the true and proper sense; it is a consideration which imposes an urgent duty upon the Church in Germany to-day. . . . It is God's action and the nation's action: the power of regeneration descending from above, the voice of testimony rising from below." Refusal is possible to the offer of redemption, and the nation incurs a guilt which renders it liable to judgment. " The perennial example of the rejection of Christ and its consequences is the Jewish people ", declares Dr. Franke; but he adds " the *perfidia Judaeorum* is the guilt of every nation that bans Christ."

The political and international complications in which Germany is involved has removed the religious struggle from the eyes of many Americans. Its importance, however, cannot be overestimated, and Dr. Franke's book gives an idea of what and how Catholics are thinking.

SAINT DOMINIQUE: L'IDEE, L'HOMME ET L'OEUVRE. Pierre Mandonnet, O.P. Augmenté de notes et d'etudes critiques par M. H. Vicaire et R. Ladner, O.P. Paris: Desclee de Brouwer & Cie. 2 vols. Pp. 280 and 321. (1938).

Père Mandonnet and his confrères had no intention of writing a mere life of St. Dominic in this book, which presents him as founder of his order, and offers an appreciation of his ideals and of the solution he brought to the problems of Christian society in the thirteenth century.

Père Mandonnet died in 1936. In a foreword Père Vicaire gives a few intimate glimpses of the old dean of Dominican historians. He had set his heart on writing a great work on the beginnings of his order, but despite his numerous writings he dreaded the work of composition. Death overtook him with vast quantities of notes and only a little published material. His mantle fortunately has fallen on worthy shoulders, and his work has been carried on with ingeniousness and erudition.

In 1921 Mandonnet published a little volume bearing the title of the present work. It was popular in nature and carried no documentation, although the author introduced into it the fruits of his long study. This work is reprinted in Volume I. Père Vicaire adds five critical studies and many notes which elaborate and bolster the conclusions of Mandonnet. In Volume II, Père Ladner has three very interesting chapters on the harm wrought in medieval Christendom by the neglect of preaching. The *Ordo Praedicatorum* grew out of the needs of the time. A reprinted article of Mandonnet explodes the theory that the symbolical *Domini canes* represented a pun on the name Dominican. Another reprint points out the poverty of theological learning in the twelfth century except for isolated masters, and an over-emphasis on the study of canon law. Dominic wanted his followers to be an *ordo doctorum*. Most of this volume is devoted to a study of the rule of St. Dominic and its connexion with that of St. Augustine. It clears up the mystery of the survival of Augustine's rule in its peculiar decapitated form, and examines the *consuetudines* and *constitutiones* of the Dominicans, showing their relation to the rules that preceded and followed them.

A very important thesis running throughout the work is the insistence on the fact that Dominic in founding his order carried out the ideas of Innocent III and that the Dominicans remained close allies of the papacy. A great virtue of the work is the profound knowledge which the three authors reveal of the social and economic history of the period. They fit the early history and ideals of their order into the milieu of the rising communes, the new universities and the conditions back of the Albigensian heresy.

The peculiar construction of the work has made for a considerable amount of repetition. There is no indication of anything that might not redound to the praise of the order. The printing seems to be executed with the utmost care. There are indexes to each volume and several fine illustrations.

THEOLOGIA BIBLICA. Volumen I, De Deo Uno. Scripsit P. F. Ceuppens, O.P. Romae, Collegio "Angelicum".

This work, when completed, will consist of four volumes, treatises on the Trinity, the Incarnation and the Last Things, the Sacraments being destined to follow the present book into publication. It will present the complete content of the course of lectures in biblical theology given at the Angelico by the author and introduced into the curriculum by the then rector, Father Mariano Cordovanni, now Master of the Sacred Palace in Rome.

This work is decidedly a contribution to the science of theology, a work which will be of immense assistance to seminarians taking theology for the first time, and it will be of still greater service to priests avid for a more perfect understanding of the doctrine they are commissioned to teach. Father Ceuppens follows the regular order of dogmatic theology, keeping as close as possible to the order of the *Summa Theologica* itself. For each thesis of the traditional theology, he gives the texts of Sacred Scripture most pertinent, and then offers a satisfying interpretation of that text in the light of patristic usage, and especially according to the findings of objective internal criticism. The result is one of the truly great books of modern theology.

Father Ceuppens has thus done for theology in the field of Scripture what Cavallera and Denzinger did in the matter of the authentic declarations of the Catholic Church, and what Rouet de Journel did in the field of patristic doctrine. The work is one which could not have been done except by a very accomplished Bible scholar and theologian, and the author has in abundance all that is required for this task. The documentation is ample. Fathers Lagrange, Heinisch and Prat are cited most often among the well over two hundred and fifty

authors studied in the book. Incidentally, the use of Father Moran's "Alpha et Omega" shows Father Ceuppens to be aware of the best in American Catholic thought.

The prologue announces that the second volume is now in the press. It is to be hoped that the entire work will soon be made available to theologians.

HANDBUCH DER RELIGIOESEN GEGENWARTSFRAGEN. Herausgegeben von Erzbischof Dr. Conrad Grober. Mit Empfehlung des deutschen Gesamtepiskopates. B. Herder Book Co., St. Louis, Mo. 1937. Pp. 671.

As its title suggests, the present volume treats of important religious issues of the present day. It is, in fact, the *Kleine Herder* of specific religious topics. The questions discussed in its pages are arranged in alphabetical order beginning with "Abendland" and ending with "Zoelibat". The purpose of the book is to give succinctly and clearly the doctrine of the Church on questions that are so much agitated at the present moment and so frequently misunderstood by those outside the Church. It is remarkable how well the authors have succeeded in compressing an encyclopedic mass of information within the short space of 671 pages. Most of the subjects are treated in two or three pages, while others of more importance, such as that which discusses "Controverted Questions of History," are treated more at length. This latter article fills twenty-six pages and exemplifies the precision and clarity of the volume as a whole. It mentions briefly the main sources which gave birth to the more flagrant accusations and libels against the Church and then mentions and refutes the main slanders of which the Church has been accused. Some of the questions touched upon are the origin of Christianity, the causes of the Christian persecutions and the number of martyrs during the persecutions, the donation of Constantine, the assertion that St. Emmeram was a Roman Jew, the accusation that Gregory VII forbade the use of the German tongue during divine services, Canossa, the Cathari and Waldensians, Roger Bacon's imprisonment, the Popes of the Renaissance, the Thirty Years War, etc.

In view of the present position of the Church in Germany, one might get the impression that the volume was written for the purpose of asserting the rights of the Church against the action of the State. However, the avowed purpose of the book is not opposition to the State but rather coöperation with the State in combating Communism. The book gives evidence that the worst enemy of the Church is not Communism, but paganism. And there are many pages in the book where pagan views on the family, education, marriage, religion, etc., are refuted.

The question of the relation of Church and State is discussed in a special article which begins with a short history of the problem from the time of Constantine up to the Reformation. The article shows by references to the encyclicals and letters of the Roman pontiffs that the solution of the problem is not to be sought in separation of Church and State: rather the problem is to be solved by means of concordats between individual countries and the Holy See. The same problem is touched upon in the treatment of Politics, Public Life, and National Church.

One thing that will strike most readers of this volume is the frequent reference to the Concordat between the Holy See and Germany; and one cannot help but feel that the rights of the Church in Germany will stand or fall with the Concordat. The frequent references to the Concordat seem to have as their background a growing fear that the rights of the Church are in jeopardy and will not be sufficiently safeguarded by an agreement on paper between the Holy See and a Machiavellian government.

Other excellent articles in this volume are those on Bolshevism, Communism, Holy Writ, Humanism, the Inquisition, Liberalism, the Church, the Priesthood, Celibacy. Practically every article is supplemented by a good bibliography. The book cannot be praised too highly for its appealing scholarliness, its clarity and its breadth of vision. It might well serve as a model for a similar work in English.

AUGUSTINS VERHALTNIS ZUR MYSTIK. Eine patristische Untersuchung. Von P. Dr. Ephraem Hendrikx, O.E.S.A. Band I der Sammlung "Cassiciacum". Rita-Verlag und Druckerei, Wurzburg. Pp. 204.

The author of this important little book, in beginning his study, was persuaded that all baptized persons are called to the mystical life, the opinion held by the majority of present-day experts in mystical theology. His research convinced him that even the great Augustine was not a mystic in the strict sense of the word.

In his introduction he defines mysticism and carefully distinguishes acquired from infused contemplation. In the former sense there is no doubt that Augustine was a great mystic. It is the question of infused contemplation that concerns the author. Its essential criterion according to him is passivity—not because the soul is inactive in connexion with intuitive vision, but because the human intellect can do nothing to produce such an experience.

According to Father Hendrikx, Augustine's whole theory of knowledge, frequently stated in formulae like this one from the *De quantitate animae*, "Omne quod scimus ratione scimus," shows that he was

not a mystic in the strict sense. Moreover, Augustine builds his theory of the spiritual life around the idea of man's likeness to God, the primary element of which is man's *rational nature*, and he makes no provision for anything beyond an acquired contemplation. An examination of the passages in Augustine's writings which are supposed to show his mystical teaching and experience leads to the conclusion that there never is question in them of infused contemplation.

A very valuable part of the study is contained in Appendix IV, where the various authors treating of Augustine's mysticism are classified and penetratingly criticized.

The thesis of this work will give rise to controversy, but the scientific manner in which it is presented will compel critics to extend themselves if they hope to disprove Father Hendrikx' findings.

ANSWER WISELY. By the Reverend Martin J. Scott, S.J. Loyola University Press, Chicago, Illinois. 1938. Pp. vii + 308.

In the struggle between the Mystical Body of Christ and the prevailing discordant materialistic philosophies, this book is a helpful weapon for the faithful. Though it is intended primarily for mature students, as the author states, it can be read with profit by those versed only in the fundamentals of Catholic doctrine. Its brief and pithy explanations of Catholic principles and its exposure of modern fallacies make it worth while for both the mature student and the beginner.

The book is intended to prepare young men for participation in Catholic Action, which Father Scott rightly declares is concerned mainly with exercising a beneficent influence over our neighbors. He shows how Catholic Action is " not restricted to the ideal of an exemplary private life," but " is a crusade to do something which will influence others to know more about Christ and His Church." Hence he seeks to equip the young man not merely to lead a good Catholic life but also to participate intelligently in " the Apostolate of the Hierarchy of the Catholic Church ".

The author's method seems ideal. In his chapters he first explains the principles underlying the Catholic doctrine on a given point; then he gives the student practice in applying these principles by proposing, as topics for discussion, questions which he will often meet in his apostolate. In this way the student is prepared to answer any question concerning his religion, for once we have thoroughly mastered the principles of our faith there are few, if any, questions which cannot be answered. Justice Holmes, discussing the diversity of cases brought before the Supreme Court, once stated that cases are often confusing at first glance because of their complicated terminology, but once this is mastered, they are found to involve only some simple principle of law. Questions concerning religion are usually like that.

Book Notes

The Catholic University of America, Washington, D. C. has announced the establishment of *The Catholic University of America Press* in this the Jubilee Year of the University. Henceforth this Press will be the only official issuers of the University's publications. The Press will take over the publication of the Patristic Series, the universally acclaimed Canon Law Series and other doctoral dissertations, as well as outstanding writings by members of the faculty. The REVIEW cordially welcomes this newest member to the ranks of Catholic publishers in America. It is a most natural development of our great national centre of Catholic thought and expression. Ad multos annos, plurimosque annos.

Father Emile Mersch's *Le Corps Mystique du Christ* has been translated by the Rev. John R. Kelly under the title *The Whole Christ*. This is a real "Religion and Culture" book. Father Mersch's history of the doctrine of the Mystical Body is generally recognized as of prime importance and indispensable to the theologian. The advanced student of theology will prefer the French original, with its fuller index, bibliography, reference and critical notes. The priest on the mission, however, will find the present volume much more convenient. In its pages he will find an inexhaustible fount of information for the preparation of sermons and conferences that will make his people conscious of the close bond that unites the Christian with Christ. In the original or in translation *Le Corps Mystique du Christ* is to be warmly recommended. (Milwaukee, Wis., Bruce Publishing Co. Pp. xvi + 623.)

That poetry from the time of Chaucer has reflected the religious changes that have taken place is the thesis of Martin Turnell in his *Poetry and Crises*. (London, Sands: The Paladin Press. Pp. viii + 88.) He discusses the relation of poetry to life and criticizes the tendency of modern English writers, such as Murry, Leavis and Richards, to substitute it for religious belief. The chapter on The Marxist Critic is especially worth reading. Mr. Turnell points out that young writers are turning to Marxism in the hope that "an initial act of faith in its tenets will provide a solution to their esthetic problems and a framework in which they can express their personal vision instead of being compelled to waste their talents in working out a fresh philosophy." The final essay, The Function of a Catholic Critic, might just as well have been omitted. He says " . . . the critic must approach works of art as *works of art*, not as sociological treatises. The clue is not the poet's beliefs or his morality, but his style." That statement really doesn't make much sense after the essays that have gone before.

Longmans, Green & Co., have issued a new and enlarged edition of *I Remember Maynooth*, Father Don Boyne's delightful essays on the famous Irish college. The new edition contains a chapter *Ad Vota Saecularia* commemorating the men who did not finish the course. All Maynooth men who haven't read the book will want the new edition, while those who claim other colleges as their Alma Mater will find many a chuckle and many a poignant memory as they skim through its pages.

Three new volumes of Von Pastor's *The History of the Popes* bring the series down to 1644. These volumes, translated by Dom Ernest Graf, cover the pontificates of Gregory XV and Urban VIII. The foundation of Propaganda, the Catholic reformation and restoration in France, Switzerland and the German Empire, the Mantuan war of succession and the Thirty Years War, Richelieu's policies, the Church reforms of Pope Urban, the trial of Galileo, Jansenism, Pope Urban as a patron of art and literature, are only a few of the many important headings of the new volumes. The work is on a par with the twenty-six volumes that have gone before. No college library or serious student of Church history should be without these volumes (St. Louis, Mo. B. Herder Book Co., Pp. xl + 336; xv + 504; xv + 606.)

Twelve essays on the positive truth which the Gospels contain witnessing the divinity of Christ make up *Witnesses to Christ* by Archbishop Goodier, S.J. Several of the studies have appeared in various Catholic periodicals; that on "Jesus, The Revelation of God," in the columns of this REVIEW. His Excellency treats of the witness given by St. John the Evangelist, Zachary, Our Lady, the Apostles and Pilate; he studies our Lord's life in Nazareth and Galilee, and considers Him as a Master of languages and men, His compassion and His meetings with those skilled in the law. Readers of the REVIEW need not be told that the Archbishop's articles are well written and authoritative. (New York: P. J. Kenedy & Sons, Pp. 164.)

Of interest to members of diocesan tribunals will be the latest edition of Ivo Benedetti's *Ordo Iudicialis Processus Canonici super Nullitate Matrimonii Instruendi.* (Turin, Casa Editrice Marietti. Pp. 220.) The first part of the volume is taken up with a commentary on the usual sixteen *tituli;* the second part is concerned "De causis super matrimonio rato et non consummato." Two appendices give (I) "Normae observandae in processibus super matrimonio rato et non consummato ad praecavendam dolosam personarum substitutionem, (II) seu praecipuorum actorum formulae, quae utiliter et opportune adhibentur in his causis." The third part gives a very helpful specimen matrimonial process.

A book intended for novices, but one which will be read with profit by pious layfolk is *Novices of Our Lord* by a French master of novices. The translation is by Julia and Gertrude Callahan. The author considers the apostles as novices trained under the first Novice Master. Judas is depicted as the novice unfaithful to his vocation. The translation is from the fourth French edition. Priests looking for hints for sermon or conference may be disappointed that a great deal of space has been alotted to Saints Peter and John, while Bartholomew, Simon, Jude and James the Less are passed over very quickly. The style is simple and direct, making for easy reading. (New York, P. J. Kenedy & Sons. Pp. xiii + 188.)

Those who have read the other "Nativism" volumes of the Catholic University of the American Historical Series will want *Nativism in Connecticut, 1829-1860* by Carroll J. Noonan, Ph.D. Being a doctoral dissertation, it is entirely factual, but anyone at all interested in American Catholic history will find the volume absorbingly interesting. The story of political Nativism and Know-Nothingism is not an inspiring one, but it should be known and the work of the Department of History of the Catholic University should be accorded the appreciation it deserves. (Washington, The Catholic University of America. Pp. vi + 351. Price $2.00.)

In educated Catholic circles there is an increasing interest in American Catholic history. This gratifying result is being fostered by the American Catholic Historical Association and the various local Catholic historical societies scattered throughout the country. It is good to see that this interest is branching out, and that Catholics reading the history of their own Church are interested in the contemporary history of the denominational churches. A new book that will prove interesting is *The Episcopal Church in the United States, 1800-1840,* by Dr. William W. Manross of The General Theological Seminary. (New York. Columbia University Press. Pp. 270.)

Dr. Manross takes for his chapter headings the Colonial Background, Growth of the Church, The Rector, The Missionary, The Parish, The Services, The Layman, The Layman at Work. Under "The Parish" he tells of the homely difficulties of heating and lighting, and the ever present difficulty of financing. The chapter on Colonial Background is interesting, but the few lines on Maryland do not give a correct picture. While strictly factual, Dr. Manross's style is easy on the reader and sustains interest. An excellent index and a bibliography add to the value of the volume.

The Canon Law Governing Communities of Sisters by the Rev. Fintan Geser O.S.B. (St. Louis, B. Herder Book Co. Pp. xii + 415) is presented in the form of 1217 questions and answers. Chapter headings are well arranged, but the

catechetical form seems out of place. Chaplains and confessors to nuns will find Father Geser's book helpful, but may find the bibliography meagre.

To the newest assistant rector is usually allotted the directorship of the parish dramatic society. Occasionally the young priest likes the assignment and knows what to do about it, with the result that the society is a huge social and a slight financial success. For those who are successful and who are anxious to make progress in dramatics, there are several Catholic theatrical movements, of which, perhaps, the Blackfriar Guild is receiving the most publicity. For the beginner, who must seek his way through many pages, the way is difficult. Not that there is any lack of books and pamphlets and leaflets. On the contrary, they are more than ample and their directions and suggestions and hints are too diverse. The dramatic society is all too often a "headache".

One volume that can be recommended to the struggling tyro director is *The Book of Original Plays and How to Give Them* by Horace Gardner and Bonneviere Arnaud. (Philadelphia, J. B. Lippincott Co. Pp. 414.) It contains ten plays and a pageant. The plays are arranged for kindergarden, the 8 to 12 year olds the 12 to 16 years olds, and four plays for older players. The first fifty pages are devoted to off-stage, on-stage and back-stage activities, and give many a hint on scenery, costumes, "business," cues, coaching, make-up, properties and the rest. The director who is ready to have his group affiliate with a national Catholic organization will probably have little to learn from this volume, but the beginner will find it really helpful. We are pleased to note that any one of the plays may be given by non-professionals without a royalty charge, and the publishers state that they will supply additional copies of any one play at a nominal figure.

The third volume of Dr. Aloisius Moretti's *Caeremoniale Iuxta Ritum Romanum* has appeared, and the welcome which was accorded the second volume will likely be repeated. The new volume is concerned *De Sacris Functionibus infra Annum Occurrentibus*. The first section takes up the sacred functions of Christmas, the Purification, Ash Wednesday, Palm Sunday, Holy Week, Easter, Pentecost, Corpus Christi, Exposition of Relic of the True Cross, and the Anniversary of the Consecration of the Ordinary. The second section takes up the principal functions "juxta 'Memoriale Ritum'". The final section treats of extraordinary functions, covering the entry of the bishop to his diocese, the visitation of the bishop, the diocesan synod, the provincial council and the plenary council. The last chapter is "De supplicatione pro novo Episcopo Ordinario eligendo". The book is well indexed which adds to its value. Diocesan masters of ceremonies will want the book for their shelves and for ready reference.

Exemplifying the rugged pioneer spirit of the members of the various religious orders who came to the help of respective bishops and archbishops, *The Torchbearer* abounds in historical and dramatic interest. The hardships, the tears, the joys and successes of a hundred years of labor in establishing the works of religion in the Archdiocese of Dubuque are brought out with telling force. Sometimes the reading version of this masque seems a bit cumbersome, a fault that was probably not present in the stage representation. There are copious notes to aid the daring spirits who may essay to reproduce the ambitious venture. (*The Torchbearer*: A masque of the religious orders. By the Rev. James J. Donohue, Dubuque, The Columbia College Press.)

An accompanying booklet is *Hid Battlements*, by the same author. It is the reading version of the first draft of the centennial pageant of Dubuque. There are many points of dramatic interest in the work. They could be made effective by a judicious "cutting" of some of the less important parts of the pageant. Pageants are always difficult, but Father Donohue deserves much credit for a piece of work that is based on historical sources. (*Hid Battlements*, the Book of Words for the Centennial Pageant of the Archdiocese of Dubuque. By James J. Donohue, Dubuque. The Columbia College Press, 1937.)

The title *Notre-Dame De Tout Nom*,

strikes a theme of filial devotion and simplicity that runs through the entire work. While one reads the book he seems to see the candlelight procession at Lourdes and to hear the fervent *priez pour nous* of the faithful imploring Notre-Dame de Lourdes for succor.

Throughout the book the cries of suffering, of hope, of the peace-loving come to expression in the wide variety of names that the peoples of the various parts of France and Italy have given to their mother, Queen of Heaven.

Characteristic of the book is its freshness of theme and utter simplicity of style. It is a book that really deserves the attention of a sophisticated world lost in a maze of affairs altogether foreign to the simplicity, spirituality and humility of "Notre-Dame de tout nom". Par Marguerite Perroy, Paris, Desclee de Brouwer, 1938. Pp. 224.

The Religion Teacher's Library, by the Rev. Felix Kirsch, O.M.Cap., Ph.D., and the Rev. Claude Vogel, O.M.Cap., Ph.D., is a rather complete list of books for the religion teacher. It is an outgrowth of the last Franciscan Educational Conference. The collaborators are well qualified by many years of experience to give the teachers many useful hints in selecting material for the effective presentation of religion. This little book should be in the library of every teacher of religion. (Patterson, N. J., St. Anthony Guild Press. 1938. Pp. 57.)

Communism, Nazism and Italian Fascism are often confused. In his pamphlet entitled *Italian Fascism Defended*, Father Ivo Vitali, O.F.M., of Pittsburgh, gathers together some letters which he has written on this theme. These letters appeared originally in the *Pittsburgh Observer* and other publications and consider the subject in its philosophical and theological aspects mainly.

Books Received

VITORIA AND THE CONQUEST OF AMERICA. By the Reverend Honorio Munoz, O.P. University of Santo Tomas Press, Manila, Philippine Islands. 1938. Pp. 219. Price, $2.00.

THE CHURCH. Its Divine Authority. By the Reverend Ludwig Koesters, S.J. Translated by the Reverend Edwin G. Kaiser, C.PP.S., S.T.D. B. Herder Book Company, Saint Louis, Missouri. 1938. Pp. xiii + 342. Price, $3.00.

THE CANON LAW GOVERNING COMMUNITIES OF SISTERS. By the Reverend Fintan Geser, O.S.B. B. Herder Book Company, Saint Louis, Missouri. 1938. Pp. xii + 415. Price, $3.00.

THE SALVATION OF THE NATIONS. By Hermann Franke. Translated from the German by Canon George Smith, D.D. Preface by Karl Adam. George E. J. Coldwell, Ltd., London, England. 1938. Pp. 142. Price, 4/-.

NOVICES OF OUR LORD. By a Master of Novices. Translated from the French by Julia T. and Gertrude L. Callahan. P. J. Kenedy & Sons, New York City. 1938. Pp. xiii + 188. Price, $2.00.

DOMINICALES. Par Chanoine Eug. Duplessy. Tom IV: Apropos Evangeliques. Pierre Tequi et Fils, Paris, France. 1938. Pp. viii + 505. Prix, 15 fr.

GRACE ET LIBERTE CHEZ SAINT AUGUSTIN. Par l'Abbe Lambert Bovy. Preface de M. l'Abbe Rosario Lesieur, P.S.S. Grand Seminaire de Montreal. 1938. Pp. 124. Prix, $0.75.

MANUEL D'ETUDES BIBLIQUES. Tome IV: Les Evangiles. Par Abbe Lusseau et Abbe Collomb. P. Tequi et Fils, Paris, France. 1938. Pp. 915. Prix, 50 fr.

THE EXTRAORDINARY ABSOLUTION FROM CENSURES. By the Reverend Francis E. Moriarty, J.C.D., The Catholic University of America, Washington, D. C. 1938. Pp. xv + 334. Price, $2.00.

THE PASTOR'S OBLIGATION IN PRE-NUPTIAL INVESTIGATION. By the Reverend James J. Donovan, J.C.D. The Catholic University of America, Washington, D. C. 1938. Pp. xii + 322. Price, $2.00.

WHAT OF THE FUTURE OF OUR REPUBLIC? By the Most Reverend John F. Noll, D.D. Bishop of Fort Wayne. Pp. 15. *The Equality of Women.* A Catholic View. By Mary G. Hawks. Pp. 15. *Watch Your Habits.* By the Reverend James F. Cunningham, C.S.P. Pp. 40. Our Sunday Visitor Press, Huntington, Indiana. 1938. Price, 10c. each.

INFANCY—HIDDEN LIFE. "As It is Written," Series III. By the Rev. Francis P. LeBluffe, S.J. New York, The American Press. Pp. 63. Price 30c.

THE MYSTICAL BODY OF CHRIST. By William J. McGarry, S.J. New York, The America Press. Pp. 29. Price 10c.

THEOLOGIA BIBLICA—De Deo Uno. By P. F. Ceuppens, O.P., S.T.M. Rome, Collegio "Angelicum". Pp. xi + 329.

PAMPHLETS FROM THE CATHOLIC TRUTH SOCIETY of London.

First Holy Communion for Little Children. By a Nun of the Assumption. Pp. 40. *Humpy Han and other stories.* By Alice Dease. Pp. 22. *Some Religious Questions.* Bellarmine Society Leaflets. Pp. 32. *Saint Felix and Saint Edmund of East Anglia.* And a short account of the East Anglican Guild. Pp. 27. *Louis Pasteur.* By Professor Louis P. W. Renouf. Pp. 40. *Opium for the People.* Sketches from Real Life by the Reverend Alexander Gits, S.J. Pp. 32. The Catholic Truth Society London, England. 1938. Price, twopence each.

OLD NUNS AND OTHER POEMS. By the Reverend Hugh F. Blunt, LL.D. The Magnificat Press, Manchester, N. H. 1938. Pp. 134. Price, $1.50.

THE BOOK OF ORIGINAL PLAYS AND HOW TO GIVE THEM. By Horace J. Gardner and Bonneviere Arnaud. J. B. Lippincott Company, Philadelphia, Pa. 1938. Pp. 414. Price, $2.50.

DIE HEILIGE SCHRIFT FÜR DAS LEBEN ERKLART. Band IX: 1. Das Buch Jeremias. Von Edmund Kalt und Willibald Lauck. B. Herder Book Company, Saint Louis, Missouri. 1938. Pp. xii + 344. Price, $3.50.

LET'S SEE THE OTHER SIDE. By the Reverend Daniel A. Lord, S.J. The Queen's Work, Saint Louis, Missouri. 1938. Pp. 35. Price, 10c.

OUR KNOWLEDGE OF MARY. A Short Treatise of Mariology by the Very Reverend William Joseph Chaminade. Compiled by the Very Reverend John B. Fontaine, S.M. Translated from the French by the Very Reverend Louis A. Tragesser, S.M. Bruce Publishing Company, Milwaukee, Wisconsin. 1938. Pp. x + 108. Price, 75c.

FROM MANY CENTURIES. A Collection of Historical Papers. By the Reverend Francis S. Betten, S.J. P. J. Kenedy & Sons, New York City. 1938. Pp. xi + 327. Price, $1.00.

THE DOCTRINE OF SPIRITUAL PERFECTION. By the Reverend Anselm Stolz, O.S.B. Translated by the Reverend Aidan Williams, O.S.B., S.T.D. B. Herder Book Company, Saint Louis, Missouri. 1938. Pp. v + 250. Price, $2.25.

FOUNDATION MATERIAL FOR DOCTRINAL CATHOLIC ACTION. By Mother Bolton, Religious of the Cenacle. Foreword by the Most Reverend John Gregory Murray, D.D., S.T.D., Archbishop of Saint Paul. Saint Anthony Guild Press, Paterson, N. J. 1938. Pp. ix + 227. Price, $1.50.

GOD, MAN AND THE CHURCH. By Vladimir Solovyev. Translated by Donald Attwater. The Bruce Publishing Company, Milwaukee, Wisconsin. 1938. Pp. 192. Price, $2.50.

THE LITURGICAL ORGANIST. Preludes, Interludes, Postludes for Pipe or Reed Organ. Compiled and arranged by Carlo Rossini. J. Fischer & Brother, New York City. 1938. Pp. 100. Price, $1.50.

THE EPISCOPAL CHURCH IN THE UNITED STATES, 1800-1840. By William Wilson Manross. The Columbia University Press, New York City. 1938. Pp. 270. Price, $3.25.

MEDIEVAL NUMBER SYMBOLISM. Its Sources, Meaning and Influence on Thought and Expression. By Vincent F. Hopper. Columbia University Press, New York City. 1938. Pp. xii + 241. Price, $2.90.

A HEROINE OF CHARITY. Venerable Mother d'Youville, Foundress of the Sisters of Charity Grey Nuns, Montreal. 1701-1777. By Mother Mary G. Duffin. Benziger Brothers, New York City. 1938. Pp. 197. Price, $1.75.

AN INTRODUCTION TO THE STUDY OF ASCETICAL AND MYSTICAL THEOLOGY. By the Most Reverend Alban Goodier, S.J. Benziger Brothers, New York City. 1938. Pp. x + 209. Price, $2.75.

THE TEST OF HERITAGE. A Russian Class-War Novel. By the Reverend L. J. Gallagher, S.J., LL.D. Benziger Brothers, New York City. 1938. Pp. vii + 372. Price, $2.50.

THE AMERICAN CATHOLIC WHO'S WHO. 1938 and 1939. Walter Romig and Company, Detroit, Michigan. Pp. viii + 500. Price —.

THE CATHOLIC THEATRE YEAR BOOK 1938-1939. Edited by the Reverend Matthias Helfen. The Catholic Dramatic Movement, Oconomowoc, Wisconsin. 1938. Pp. 117. Price, $1.00.

THE SPANISH WAR AND LYING PROPAGANDA. By the Reverend Joseph B. Code. Pp. 48. *The Catholic.* By the Most Reverend Francis C. Kelly, D.D. Pp. 31. *Is Confession a Delusion?* By the Reverend Thomas J. P. Brady, A.M., Ph.D. Pp. 24. The Paulist Press, New York City. 1938. Price, 5c. each.

KILLGLOOM PARK. By the Reverend Neil Boyton, S.J. Benziger Brothers, New York City. 1938. Pp. v + 221. Price, $1.50.

"MY LITTLE MISSIONARY". Jacques Bernard (1918-1927). Translated from the French of the Reverend Emilien Letourneau, O.M.I. by Mary Agatha Gray. Benziger Brothers, New York City. 1938. Pp. 121. Price, $1.25 net.

BROTHER BERTHOLD TELLS A STORY. One Hundred Little Stories. By the Reverend Leo Wolpert. Adapted into English by the Reverend Athanasius Pape, O.S.A. Frederick Pustet Co., Inc., New York City. 1938. Pp. 149. Price, $1.50 *net.*

TRAINING OF THE WILL. By the Reverend Johann Lindworsky, S.J. Translated by A. Steiner and E. A. Fitzpatrick. The Bruce Publishing Company, Milwaukee, Wisconsin. 1938. Pp. viii + 173. Price, $2.00.

DE SINGULORUM HOMINUM DAEMONE IMPUGNATORE. Dissertatio ad Lauream a Fr. Sebastiano Weber, O.F.M. Conv. Pontificia Facultas Theologica O.FF.MM. Conv., Romae. St. Anthony Guild Press, Paterson, N. J. 1938. Pp. xiv + 100.

MAPS OF THE LAND OF CHRIST. By the Reverend Eugene Seraphin, O.F.M. and the Reverend Jerome A. Kelly, O.F.M. The Saint Anthony Guild Press, Paterson, N. J. 1938. Pp. vi + 62. Price, $1.50.

HOW TO UNDERSTAND THE MASS. By Dom Gaspar Lefebvre, O.S.B. Translated by "The Brail". The E. M. Lohmann Company, Saint Paul, Minnesota. 1938. Pp. 80.

A HIDDEN SPOUSE OF OUR LORD. The Life of Sister Blandine Merten, Ursuline. By Sister M. Hermenegildis Visarius, Ursuline of Calvarienberg. Translated by an Ursuline of the same Convent with Preface by the Reverend P. Aug. Merk, S.J. Benziger Brothers, New York City. 1938. Pp. 166. Price, $1.50.

RELIGIOUS INSTRUCTION AND EDUCATION. By the Reverend Joseph J. Baierl, S.T.D., the Reverend Rudolph G. Bandas, Ph.D., S.T.D., et M., and the Reverend Joseph Collins, S.S., S.T.D. Introduction by the Most Reverend Edwin V. O'Hara, D.D., Bishop of Great Falls, Montana. Joseph F. Wagner, Inc., New York City. 1938. Pp. ix + 264. Price, $2.50.

A BETTER RURAL LIFE. By the Reverend Edgar Schmiedeler, O.S.B., Ph.D. Joseph F. Wagner, Inc., New York City. 1938. Pp. xi + 304. Price, $2.75.

WHAT IS COMMUNISM? By the Reverend E. Delaye, S.J. Translated by Bernard F. Schumacher. B. Herder Book Company, Saint Louis, Missouri. 1938. Pp. 191. Price, $2.00.

CATHOLIC TRUTH IN SURVEY. Vol. II, High School Religion Series: Christ Our Redeemer. By the Reverend Ferdinand C. Falque, S.T.B. Benziger Brothers, New York City. 1938. Pp. xxxix + 384. Price, $0.72 *net*.

SOCIAL PROBLEMS. By the Reverend Raymond W. Murray, C.S.C., Professor of Sociology, University of Notre Dame, and Frank T. Flynn, Assistant Professor of Social Work, University of Notre Dame. F. S. Crofts & Company, New York City. 1938. Pp. ix + 602. Price, $3.50.

PAMPHLETS FROM OUR SUNDAY VISITOR PRESS, Huntington, Indiana.

Shall We Have a Second Spring? A Duty for American Catholics. By the Reverend Albert Muntsch, S.J. Pp. 27. *Consoled.* Thoughts on the Third Promise of the Sacred Heart. By the Reverend Eugene P. Murphy, S.J. Pp. 31. *Public Interests of the Church.* By the Reverend John K. Cartwright. Pp. 35. *The Little Flower and the Word of God.* By the Reverend James F. Cassidy, Waterford, Ireland. Pp. 35. *The Mission of Youth in Contemporary Society.* By the Reverend George Johnson, Ph.D., LL.D. Pp. 32. 1938. Price, 10c. each.

PAMPHLETS FROM THE CATHOLIC TRUTH SOCIETY of London.

The Southwark Travelling Mission. By the Reverend H. C. Fincham. Pp. 30. *The Communist Programme.* By T. W. M. Curd. Pp. 8. *The Holy Ghost and the Sacred Heart.* By His Holiness Pope Leo XIII. Pp. 31. *Rosary Visits to the Blessed Sacrament.* Adapted from the French by Father Glendon, O.P. Pp. 33. *Catholic Teaching on Abortion.* A Statement of Principles with regard to a recent case. By the Reverend Henry Davis, S.J. Pp. 8. *Is Faith Credulity?* By the Reverend P. M. Northcote. Pp. 17. *The Night of His Coming.* A Nativity Play. By Catherine E. Hemming. Pp. 20. *The Kingship of Christ.* By His Holiness Pope Pius XI. Pp. 23. Price, twopence each.

GOTTESKINDER VOR DEM VATER. Von Marianus Muller, O.F.M. B. Herder Book Company, Saint Louis, Missouri. 1938. Pp. xxiv + 493. Price, $2.50.